

The Railroad Man, by Charles M. Sheldon

Volume LXXXII

Number 44

THE  
CONGREGATIONALIST

Boston Thursday 4 November 1897



HENRY WARD BEECHER

LYMAN ABBOTT

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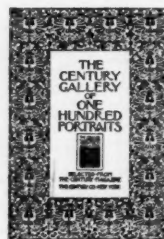
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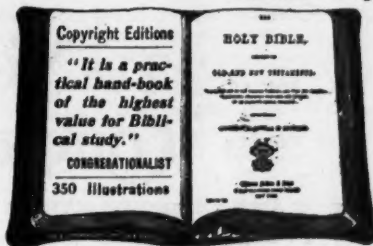
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# THE CONGREGATIONALIST

Volume LXXXII

Boston Thursday 4 November 1897

Number 44

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IT is not too early to begin to plan for the observance of Forefathers' Day. Coming, as it does, between the Thanksgiving and Christmas celebrations, it sometimes fails to receive its due share of attention until it is too late to plan for it in any adequate way. Every year adds to the number of churches that heed the anniversary in some formal way, and pastors are more and more ready to rehearse those chapters in our history as a denomination wherein the brave deeds and the lofty faith of our forefathers are commemorated. Many churches have used to great advantage on these occasions *The Congregationalist's* service entitled the Pilgrim Fathers. There is no better use to which to devote the Sunday evening that precedes Dec. 21. With a view to furnishing a larger supply of helpful material in this direction, we are issuing a new Forefathers' Day Service, prepared by Mrs. May Churchill Talcott of New Britain, Ct. An outline of it appears on page 664, and the entire service, with music and responsive readings printed in full, is now ready for the market. The service is constructed on broad lines, but conveys a marked unity of impression. The use of Kipling's Recessional and the furnishing with the service, when desired, of appropriate extracts from Bradford, Bushnell and other of our Congregational leaders are indications of ways in which this service has been enriched and made to suit modern demands of our churches. The service is offered at the same nominal price which has obtained in the case of its predecessors. We believe that, like them, it will be widely circulated and prove entirely satisfactory. There are thus at the disposition of the churches two services relating to the anniversary, the earlier one by Rev. L. H. Thayer entitled the Pilgrim Fathers, and this new one distinguished as a Forefathers' Day Service. A sample copy of either will be sent on receipt of a two-cent stamp.

It is interesting to see how Dr. John Henry Barrows's faith in Christianity as the final and supreme religion has been strengthened by his world trip. The positive tone of the addresses which he is delivering here and there throughout the country is one of their most marked characteristics. During the past year he has judged the ethnic religions, not by their best representatives as they appeared on the platform of the Parliament of Religions at Chicago, but by the fruits which they put forth in the lands where they have for centuries held sway. Evidently contact with these religions on their native soils has not increased Dr. Barrows's respect and reverence for them as sources of practical righteousness in everyday living. No doubt Dr. Barrows, by his lectures in India and by his addresses from point to point, helped forward materially the progress of a rational and spiritual

Christianity, but he has gained as much as he gave in obtaining through his trip a fresh sense of the measureless distance between the Christian religion and all the hoary and decadent faiths of heathendom. We believe that that will be the experience of every man who travels around the world with open eyes and a candid mind.

The American Public Health Association, at its meeting in Philadelphia last week, adopted a resolution recommending the use of individual cups at the Lord's Supper. This change from the custom of using cups in common was first urged by physicians, and it was natural to expect that those who compose the Health Association would approve of it from a sanitary point of view. Individual cups are now in use in a considerable number of our churches, especially the larger ones in cities. Wherever they have been adopted, so far as we have learned, the change has given general satisfaction. This is a reform which is not advanced by urging, and in which every church is as much entitled to determine what shall be its own custom as is every family. But the use of individual cups is in accordance with the usual habits of people in these days, and not only guards against the communication of some diseases, but promotes cleanliness. It is also as really a courtesy to give a guest his own cup to drink from in the church as in the home. In time we have no doubt that the custom of many persons drinking of the same liquid in a single cup will disappear from the churches, as it has already disappeared from almost all other gatherings, private or public.

There are too many churches in Whatcom, Wn. Secretary Clark has stated that our Home Missionary Society planted a church there in 1883, when there was no other religious organization within several miles of the place. Now the secretary of the Baptist Home Missionary Society, Gen. T. A. Morgan, says, in the *New York Independent*, that there is evidence that the Baptists were there first; for there is on file an application from a Baptist minister for appointment as the missionary to that place, on the plea that, while the Congregationalists on a Sunday took steps for organization, he had organized a Baptist church there the evening before. We have known several instances where men who wanted to be supported by some denominational home missionary society have heard that a movement was in progress in some Western town to organize a church. Perhaps faithful effort had been made by a missionary for several weeks in that direction, when some one claiming to be a representative of some other denomination would suddenly appear, get three or four persons together and organize them into a church, promising them that they could get help from

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YOU ASK HOW?

By way of answer you will find on page 638 our second problem (subtraction) in the "New" arithmetic. The first (addition) appeared last week. Both have reference to our

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the denominational treasury, and thus, to use a Western phrase, "jump the claim." Some denominational societies have appeared glad to encourage such religious filibustering. Why has the Baptist Home Missionary Society persistently refused to enter into any arrangement with the societies of other denominations which would have relieved them all from possible responsibility for such scandals, which have seriously hindered the effect of the gospel in the West?

Archbishop Cleary of Kingston, Ont., by his mandament forbidding the Roman Catholics of his diocese to attend marriage ceremonies and services for the dead in any non-Catholic house of worship, has aroused a storm of indignation in Ontario, and caused many Roman Catholics in this country to question whether their ecclesiastical superiors are like-minded. The direct cause of the mandate was the marriage of the pastor of the Congregational church at Kingston, whose bride had as one of her bridesmaids a popular young Roman Catholic. Unfortunately, Archbishop Cleary did not stop when he had warned his people, but he proceeded to asperse the validity of all marriages not performed in Catholic churches and by Catholic clergy, and the Canadian press is reminding him that such talk will not tend to lessen the religious animosities with which Canada in the past has been cursed. *The Pilot*, New England's leading Roman Catholic journal, commenting upon Archbishop Cleary's decree, says that weddings and funerals in Protestant houses of worship are accounted by the Roman Catholic clergy in this country as partly "social functions," and that because of the exigencies of family and social life the attendance of Catholics is tolerated by the church. In reply to the question whether motives of family affection, friendship, courtesy and patriotism would justify the attendance of Catholics at formal religious services in Protestant churches on a Sunday, *The Pilot* answers: "There can be no religious exchange between Catholics and non-Catholics. And even the Catholic who has to enter a Protestant house of worship during Sunday services in the discharge of the duties by which he earns his bread must feel the obligation of hearing mass that day"—as a sort of disinfectant, we suppose.

### A Brooklyn Jubilee

No Congregational church has been so prominently in public view during the last half-century as Plymouth of Brooklyn, now about to celebrate its semi-centennial. It has always been in advance of—sometimes aside from—the path of public opinion. But it has always commanded attention. Its two leaders, whose faces appear on our cover page, widely different in manner and method of thought and speech, would have been in hearty sympathy if they had been co-pastors; and Dr. Abbott has proved himself to be the legitimate successor of Dr. Beecher, who was the most brilliant preacher of his time. If under their leadership Plymouth Church has never been a star with a fixed orbit, if it has sometimes appeared on the outer rim of the Congregational horizon, it has always shone as a star of the first

magnitude. If it has emphasized the independence of Congregationalism more than its fellowship, it has never failed to represent a portion of the denomination and to hold their enthusiastic admiration.

In some important respects, as in its crusade against slavery and its defense of free institutions, the value of Plymouth's public service has appeared larger with the lapse of time. In theology it has sometimes blazed a way for many to follow in a forest of conflicting opinions and sometimes blazed away without a great following, but it has spoken with purpose, earnest with conviction and in a Christian spirit. Few have questioned this, even of those who have most emphatically dissented from the philosophy or the theology taught in it. Plymouth Church has done and continues to do brilliant service for mankind in the name of Jesus Christ, and we voice the congratulations to it of a great multitude of Congregationalists and the prayer that it may continue to prosper even more than in the past.

### Builders Together

The place occupied by Congregationalists in the history of our country is an honorable one. Their influence today in proportion to their numbers is, at least, as large as that of any other body of Christians. In gifts to extend that influence and to help those beyond their own membership they stand in the front of all the denominations.

Yet all our readers know that not a tithe of the available strength of Congregational churches is put forth to build up the kingdom of God. A large part of their members do not care much what Congregationalists have done or are doing, because they do not know what Congregationalists can do and ought to do as builders together. They are not acquainted in their own household. The local church which is isolated from the family counts for little, and the individual who is isolated from his own church counts for less in the work to which he has publicly consecrated himself. Spiritual fervor is impossible where practical work for Christ is not done with zest, and where its results are not sought for with interest and learned with joy. Christians must be active partners in the wide field in order to be true disciples of Christ.

Congregationalists might act together with far more power if they were more generally informed concerning their own life and work. It is the special mission of *The Congregationalist* to furnish this information. We have provided a corps of correspondents throughout the United States and in foreign lands to tell what Congregationalists are doing, and week by week we sift the news we gather and place it before our readers as clearly and as attractively as we are able. Besides this we secure the ablest writers we can find both at home and abroad, not only to present and discuss the principles of Congregationalism, but to interpret the gospel of Christ as applied to our times, and to show its effects in society and in government throughout the world. We strive to cultivate the spiritual life of the individual believer, and to help him to fill his place as a disciple of Christ in his own church, in the denomination and in the world.

But our part in the work in which Congregationalists are builders together can succeed only as our brethren co-operate with us. May we not reasonably urge that every family into which *The Congregationalist* goes this coming year will for that reason better understand their pastor's aims and work more intelligently in the church? Does not every pastor find that the families which take the paper are most interested in the work in which he is trying to enlist his people? Is he not often discouraged at the want of knowledge and of interest in that work among the families which take no religious paper?

Reading matter is superabundant. Much of it is excellent. More of it comes to the majority of our homes than their inmates have time for. But is it wise to allow such reading to beguile our households into neglect of their own business as Christians? *The Congregationalist* aims to furnish what is indispensable to intelligent co-operation of Congregationalists in building together the kingdom of God. If it is doing this reasonably well is it not the interest of every Congregationalist to extend its circulation and help the paper to do its work better?

We do not often urge on our readers our claims to their help. We trust that the paper will speak for itself and be sought simply for its merits. We appeal to them now in behalf of the larger interests of the churches and because we would increase our usefulness as far as is possible. Last Sunday the pastor of one of the larger Boston churches addressed to his people such arguments as we have here stated in behalf of *The Congregationalist*. If each pastor would do this, and then would add that some member of the congregation would call on each family during the week to secure their subscriptions, we are confident that the united work of Congregationalists in 1898 would be greatly strengthened. We are sure that many of our subscribers could with little effort in this way help one or more families to larger knowledge and greater interest in the Christian work which needs them.

Brethren, will you help us the better to help you, that we may be builders together of the kingdom of God?

### The Chicago Council

The deliberations of the council, held last week to advise concerning the action of the Bay Conference in suspending from membership Rev. Dr. C. O. Brown, are described, and the result is given by our Chicago editor on another page. That result justifies, on the whole, the action of the conference and leaves Dr. Brown a member of that body under suspension. It also points out the way by which his ministerial standing may be restored, if such restoration can be accomplished in justice to himself and to the churches with which he has been long in honored fellowship.

When it is remembered that the pastors of five of the eleven churches composing the council had publicly condemned the Bay Conference and had sought to justify Dr. Brown by voting to receive him into the Chicago Association, the unanimous result of the council, after both parties had fully stated their case



again emphatically illustrates the excellence of the Congregational polity. It demonstrates once more that sanctified common sense, with the exercise of mutual patience and wisdom in humble confidence in the guidance of the Holy Spirit, can find a satisfactory solution of every difficulty which may vex the churches.

The steps still to be taken in order that the peace and integrity of the denomination may be maintained indicate themselves on considering the result of the council. The action of the Dubuque Conference, and later of the Chicago Association, in voting to receive Dr. Brown into their membership would have remained indefensible if the result of the council had been the reverse of what it is. But being what it is, these bodies are left without excuse. Their action was an attempt in each case to pass adverse judgment on a sister organization without having a right to do so, and without the evidence necessary in order to give a just judgment. That evidence has now been laid by both parties concerned before a council of brethren mutually selected and accepted by them. This council, composed in part of persons belonging to the Chicago Association who had voted and had urged that association to vote to receive Dr. Brown into membership as not being under any further obligation to the Bay Conference, has unanimously advised that on the whole the Bay Conference was justified in suspending Dr. Brown.

Evidently, then, the only just course before the Chicago Association is to undo, as far as it is able, the injustice it has done to the Bay Conference. The Dubuque Association has already confessed its mistake, and has rendered due apology to the conference and to the entire sisterhood of churches. It is to be expected that the Chicago Association will now follow that honorable example. For to compel the calling of another council for the restoration of fellowship between these two bodies of churches—which, we believe, would be without precedent in the history of Congregationalism—would involve burdensome expense, would needlessly continue to disturb the peace of the churches and would almost certainly issue in advice accordant with that already given. It would besides be an injustice to Dr. Brown by keeping his unfortunate experiences before the public. We are confident that the churches of the Chicago Association will not be willing to go on record in our denominational history as continuing, or further defending, the attitude in which they now stand.

It is hardly necessary for us to reiterate, what we have already said more than once, that we do not assume to pass judgment on the case of Dr. Brown which was before the San Francisco council. So far as he is concerned we accept the result of that council and of this later one held at Chicago last week. It is concerning the attempts to secure verdicts from associations of churches, which attempts violate the Congregational principle of fellowship and disturb the peace of the whole denomination, that we have repeatedly protested. But when the remaining steps necessary to the restoration of harmony among the churches shall have been accomplished, we doubt not that the Bay Conference will give prompt consideration to the advice of the coun-

cil concerning Dr. Brown. The Chicago council, in the first item of its result, called attention to the fact that the San Francisco council had declared that no evidence presented to it had sustained the most serious charge against him. If the Bay Conference, remembering the apostolic counsel concerning a brother overtaken in a fault, remembering the provocations to ill-considered speech by the exciting trial which was so greatly influenced by popular clamor and newspaper publicity, and forgetting the hasty and harsh judgments unadvisedly uttered by many concerning both parties, should find that it could honorably restore Dr. Brown to full membership, then not only will those individuals and churches which have suffered most by these sad experiences be relieved, but all the churches will rejoice. Whatever the conference shall be led to do will, we are confident, be done in a spirit of brotherly kindness; and we doubt not that the outcome of this trouble will show to the world anew that churches which trust in God can trust one another and can govern themselves in fellowship and peace.

### The Sultan Through Mr. Terrell's Eyes

Our recent minister to Turkey, Mr. Terrell, in the November *Century*, fulfills a promise made to Sultan Abd-ul Hamid that he would make known to the people of this country some facts which the sultan wishes us to know.

It is easy to see that Mr. Terrell, while insisting, when minister, that the lives of Americans in Turkey should be protected, came under the hypnotic spell of the sultan just as Lew Wallace did, and while his real views on the sultan's responsibility for the Armenian massacres are not explicitly stated in this article, it is apparent that Mr. Terrell believes that the Armenian revolutionists are responsible for them, not the sultan.

One's first thought after reading the article is one of congratulation that Mr. Terrell is an *ex-minister*. The second is that, admitting as true all that Mr. Terrell says about the ability of the sultan and his engaging personality—and there is no reason to doubt it—then all the more heinous become his deeds. The third thought is that, admitting as true all that the sultan declares respecting the ingratitude of the Armenians, the fact remains in all its grewsome horror that thousands of innocent men, women and children have been murdered by his orders in an endeavor to punish a few revolutionists.

What if it be true that the Turkish civil list has on it the names of many Armenians, some of them holding high positions and all of them drawing a total annual sum of nearly \$60,000? A sovereign is merely clever who summons to his aid representatives of the most astute race within his realm; and there is no reason to believe that the sultan is not clever, or that certain Armenians do not care more for the loaves and fishes of patronage than for anything else.

Sultan Abd-ul Hamid must make a more convincing plea than this if he expects Christendom to change its opinion of him as a moral monstrosity, and he must secure a pleader who commands

greater confidence than Mr. Terrell possesses among the people whom he so unfortunately misrepresented as their minister in Constantinople. The cable reports that Mr. Angell, our new minister to Turkey, had a special audience with the sultan last Saturday. May he be spared from any imperial requests—or *bequests*—such as Mr. Terrell had.

### A Peculiar People

It is a frequent accusation against Christians that little difference is apparent between them and people who make no profession of allegiance to Christ. This implies that some visible difference is expected. It certainly is true, also, that such a difference always has been insisted upon by Christians themselves, who thus have conceded the fairness of the claim that it ought to be evident. In what sense, then, is a Christian believer bound to be unlike others?

It is not enough to reply that he is bound to be pure, peaceable, unselfish and diligent in all good endeavor. This is true of him but it is equally true of every one else. Nobody is a real Christian of whom this is not true—at least so far as concerns the ruling spirit and purpose of his life—but nobody of whom this is true is, therefore, a Christian. Wherein, then, lies the peculiarity of the Christian? Is it not in this fact, that he is animated, as no one else is, by the distinct purpose of imitating and honoring Jesus Christ?

Matters of detail may be left to settle themselves. It is unsafe and wrong to decide as to the genuineness of this or that man's piety by his food, drink, apparel or household furnishings, by the companions with whom he associates, or, often, even by the opinions which he avows. Much may be learned about him by observing them, but they are not decisive. The spirit of his life must be studied. The ruling motive of his conduct must be discerned. If he be truly striving to live for Christ's sake and to illustrate Christ's spirit he is a true Christian. He may be mistaken in some of his judgments or methods, but so may any who condemn him. If his heart be fixed upon Christ and his life be consecrated to Christ, he is one of the Lord's own.

This is the essential and the only essential test. No man can belong to Christ truly without the fact revealing itself. Nor can his life, as a whole and in spite of its defects, fail to point and lead others to Christ. If all who thus are really one at heart and are laboring for a common object were to cease mutual criticism, concede the possibility of equal sincerity and zeal under diverse conditions, and work harder to reveal and increase each other's Christian purpose and efficiency, there soon would cease to be much doubt as to whether the church and the world really are alike or unlike. Everybody would understand that Christians are, and how they are, "a peculiar people."

We recently published a resolution, sent to us from the Woman's Board, as passed by a conference of sixty women officially connected with that body. It concerned the election of women as corporate members of the American Board. It was as follows: "Resolved, That the proposed change does not seem to this conference either needed, expedi-

ent or desirable." The *Independent* completes the resolution by adding these two words, *at present*. They had been inadvertently omitted in copying.

### Current History

#### The Municipal Contest in New York

Ere this is read the 600,000 voters of Greater New York will have given a verdict which has been as eagerly watched for by friends of human liberty and democracy in Europe as by the most ardent American lover of democratic institutions. They will have determined whether they prefer license or liberty, self-rule or boss rule, economy or extravagance, partisanship or political independence. To a contest already complicated, and making prophecy difficult, the sudden death of Henry George and the substitution of his son as a candidate came as a peculiarly embarrassing new phenomenon. Nothing but the silent dropping of the ballots can determine whether Mr. George's death has proved the salvation of Tammany. He unquestionably would have gladly seen his followers give their support to Mr. Low, and many of them no doubt will vote for the only other candidate who was fighting boss rule.

The drift toward Mr. Low was unmistakable during the few days preceding the election. We wish that we had space to quote from some of the noble utterances of men like Drs. Storrs, Abbott and Rainsford, Joseph Choate, Carl Schurz and James C. Carter, showing how profoundly stirred they were and on what a high plane of thought the campaign of the Citizens' Union was waged up to the last moment. Whether Mr. Low wins or not a new era in the history of the metropolis has opened. Seed has been sown that will bear fruit some day. Thousands of men have had their eyes opened to the relative importance of municipality and party, and charges have been made against Mr. Platt and Mr. Croker which the courts should be, and are likely to be, called upon to investigate, even though they triumph in their joint endeavor to preserve for their own plunder the patronage of a city which, after the first of next January, will be second only to London in population, size and wealth.

#### Henry George—"an Honest Man"

No event in our recent political history can compare with the sudden death of Henry George for dramatic, bewildering and impressive effects. Indeed, one has to go back to the assassination of Mr. Lincoln to find anything like it. Against the advice of his physicians and friends Mr. George had been giving himself heart and soul to the noble task of inciting the common people to dethrone the Democratic and Republican bosses of the metropolis. His denunciations of Mr. Platt and Mr. Croker, and his promises that if elected mayor he would probe their careers as corruptionists to the bottom, had done more than any other thing to center the attention of the people on the real issue to be settled on the day of election. But he died between midnight and 5 A. M. last Friday, and when the news was sent throughout the world expressions of sorrow such as are called forth by the death of but few men began to pour in upon his bereaved friends from all parts of the English-speaking world. His funeral and the attending ceremonies in New York

last Sunday were in some respects the most remarkable ever seen in the metropolis. More than 100,000 people passed by the bier of the dead leader as he lay in state. Rabbi Gottheil—the Jew, Lyman Abbott—the Protestant, and Father McGlynn—the Catholic, by their eulogies profoundly stirred the multitude of "all sorts and conditions of men" who were present at the funeral, and as the hearse wended its way through the streets of New York, across the Brooklyn Bridge to Brooklyn thousands stood upon the sidewalks rendering homage to the departed.

The secret of the display of affection and admiration for Mr. George, whether shown in the sincere tributes from political foes or the eulogies of personal friends and fellow-believers in the single tax theory, is to be found in their firmly rooted conviction that Mr. George was an honest man. Throughout his long and most varied career he has compelled the respect of men for his sincerity and ability. Few economists have ever formulated their views in more chaste English or in more popular style, and still fewer have won from the masses and the critics, on the one hand the devotion and on the other the respectful consideration, that Mr. George had won by his discussion of one of the greatest problems which modern, complex civilization has to face. Few men have died more opportunely. Men who never had had the slightest sympathy with Mr. George's economic theories had come to have profound respect for his courage and moral fervor as revealed in his conduct in this campaign. Dying in the harness as he did, sacrificing his life to protect the many against the rapacious few, his name will ever be cherished far and wide as a martyr to the cause of "government for the people, by the people and of the people."

#### The Sale of the Union Pacific

The record of the Government's relations with the Union Pacific and the Central Pacific Railways is not one that an American will be prone to exhibit to a foreigner as convincing proof of the common sense or honesty of the American legislator. Nor will the conduct of many of the individuals who promoted these railways and induced the Government to stand sponsor for them bear even superficial probing. Unless one, therefore, is an advocate of government ownership of railways, he must welcome the announcement that so far as the Union Pacific Railway is concerned the Government has collected its claim, principal and interest, upon that railroad and no longer will have any dealings with it save as it deals with and oversees all public carriers. At a foreclosure auction sale of the Union Pacific Road ordered by the Federal courts, held in Omaha Nov. 1, a syndicate of American capitalists bid \$57,564,932. Originally the syndicate offered only \$50,000,000 for the road. Whether the increase of their bid by \$7,500,000 was due to pressure from the Administration brought about by the charges of the independent press of the country that the Administration, if it accepted the original offer of the syndicate, would be sacrificing the interests of the people, or whether it was brought about by information that unless the syndicate raised its bid an English syndicate would enter the field, we do not pretend to say. Secretary Gage, speaking for the Admin-

istration, asserts that everything has been done that could have been done to protect the interests of the Government, that is, the people. Certain it is that there was a time, not many years ago, when it seemed altogether improbable that the Government would ever collect the principal of the debt due it, much less the interest. Coming just at this time, when the monthly deficit of the Treasury ranges from \$4,000,000 to \$14,000,000, the addition of \$57,000,000 to the credit side of the Treasury account will not be unwelcome, to say the least.

#### Spain's Reply to the United States

The full text of this document has not arrived at Washington, but the abstract cabled by Minister Woodford indicates that Spain is more disposed to heed our suggestions and less disposed to seek a pretext for war than rumor had predicted. No right of interference is acknowledged. It is positively but courteously denied. But the good offices of our Government in inducing the Cubans to accept the reforms which Spain will offer are asked. Our request that General Weyler be recalled and that the order massing non-combatants in the cities be revoked has been noted and complied with. We, in turn, are requested to consider whether our failure to prevent filibustering has not been the main cause of the continuance of the Cuban uprising. The Administration is understood to consider that there is nothing in this reply that increases the tension between the two countries or that calls for Executive action before Congress meets. Already steps have been taken to prepare for transmission to Spain a statement of just what this Government has done in the way of preventing filibustering, and how impossible it would have been for us to have done more. The most serious task before the Administration is that to which it is summoned by Spain when it is suggested that we use our good offices to induce the Cubans to accept the reforms promised by Spain. If the Executive conceives it to be its duty to comply with this request, then its troubles will begin, for all the reports from Cuba indicate that if the Cubans are left to settle the problem for themselves the offers of Spain will be rejected. Sweet words, bribes and reforms on paper have repeatedly in the past given Spain a new lease of power. But Cuba now asks for independence. The new governor general, Marshall Blanco, has arrived and issued a proclamation full of pledges of reform, but saying nothing about autonomy in Cuba. For an authoritative discussion of what our present and future relations with Spain have been and should be, the November *North American Review* should be consulted. There, our late minister to Spain, Hon. Hannis Taylor, whose words will have great weight with the country and Congress, sets forth the thesis that Spanish statesmanship is impotent to deal with the problem, and that our moral and legal rights justify us in immediate intervention.

#### The Railroad Year

The statistics of the railways of the United States prepared by the Interstate Commerce Commission show that on June 30 last year 151 roads were in the hands of receivers, representing over 30,000 miles of track, or nearly one-sixth of the total mileage, and stock and indebtedness to the amount of nearly one and three-quar-



ters billions of dollars. An army of 826,630 men is employed by the railroads of the country, at an annual expense for wages and salaries of \$468,824,531. We wish it were possible to report the actual number of the other class—the stock and bond holders—dependent on the railroads for income. Over 70 per cent. of the stock pays no dividend, and 87.96 per cent. of income bonds no interest. The number of employes killed during the year was 1,861, and the number injured 29,969; and of passengers, 181 killed and 2,873 injured. One out of every 444 men employed was killed, but only one out of 2,827,474 passengers. Upon the ratio of distance traveled a passenger's chance of death would only come after he had traveled over 72,000,000 miles.

#### Affairs Abroad

The conflict between the engineers and their English employers rages as fiercely as ever, the efforts of the Board of Trade to bring about a reconciliation having failed. The Lancashire cotton operatives now threaten to strike if their employers insist on a reduction of wages, which the latter claim is necessary if the English manufacturers are to meet American and Asiatic competition. If this contest opens, another struggle not calculated to better British commercial interests will be under way. The British successes in the Indian frontier war continue, but not without sad losses of men and officers, and an expense which the Indian treasury cannot, and the British taxpayer must ultimately, make good.

Great Britain and France are at odds over territory in west Africa, along the headquarters of the Niger. The tone of the semi-official utterances has been somewhat threatening, but it is not probable that war will follow. Germany has been excited by the slight cast on the venerable and respected grand duke of Baden by the czar and zarina of Russia. Probably the importance of the incident has been exaggerated, but, nevertheless, it indicates a coolness between Russia and Germany. The disgraceful factional and racial conflicts in the Austrian Reichsrath have grown worse and become so bad as to start rumors that an imperial edict may soon be issued, which will for a time suspend the life and authority of the constitution and leave the people without a parliament.

Japan's relations with Hawaii have become more friendly, the latest note of Count Okuma indicating that Japan is willing to arbitrate on phases of the immigration question, which hitherto she has claimed were not open for discussion. As for the future relations of the United States and Japan, if we are to believe the Japanese minister at Washington as he writes in the November *Harper's*, they need never be other than friendly if we care to have them so.

For Current History Notes see page 659.

#### In Brief

It is ten years this autumn since Rev. Nathaniel J. Burton, D. D., of Hartford died. In view of the honor in which his memory is held throughout New England, we shall devote considerable space in our next week's issue to material pertaining to him. A Thanksgiving sermon once preached by him will be printed.

In these days of altruism it is touching to note that a recently deceased Boston spinster has left \$4,000, the income from which is to be expended in properly caring for her favorite—parrot.

The International Sunday School Lesson Committee will hold its next meeting at the Cochran House, Washington, D. C., Nov. 10. Communications intended for the committee should be addressed to Rev. A. E. Dunning, 1 Somerset Street, Boston.

The biographical statement which appeared in our columns last week concerning Rev. Newton Bateman, LL. D., was incorrect so far as it represented him as the president of Knox College. He resigned that position several years ago, and has since been president *emeritus*. Dr. John H. Finley is president of Knox College.

Dr. Fairbairn of Mansfield College, Oxford, the eminent English Congregational leader, has been invited by the missionaries of India, as well as by the trustees of the Haskell lectureship, to go to India this next winter or spring and give the second course on the foundation which Rev. Dr. J. H. Barrows initiated last winter. No better choice could have been made.

It will sadden many of our readers who follow from week to week the Conversation Corner to learn that Poniuk, the little Eskimo boy whom Mr. Martin met at the World's Fair, is dead. Fuller particulars will appear in the Corner soon. The dark-skinned, crippled lad on the bleak Labrador shore had endeared himself to many hearts, and drawn out gifts of money which have been the means of brightening his last days on earth.

Among our eminent visitors from abroad this year will be Prof. T. K. Cheyne, Oriel professor of the interpretation of Holy Scripture in Oxford and Canon of Rochester, as well as author of commentaries on the Psalms and other important Biblical works, who will arrive this week. He will lecture at the leading universities, the first lectures being at Cornell and Yale. His general subject is Jewish Religious Life after the Exile.

Olivet College, Michigan, is rejoicing over the offer of a friend of \$25,000 towards a new endowment. He is not a resident of Michigan, but he is sagacious enough to see that this institution, which only a year or two ago completed its half-century, is today in a position to exert a larger influence than ever before, provided sufficient resources are guaranteed it. We understand that the Olivet authorities will make an immediate and determined effort to secure a greatly needed endowment.

Our Chicago editor telegraphs just as we go to press the fact that Dr. E. P. Goodwin has resigned the pastorate of the First Church, which he has held for twenty-nine years. The reason assigned is that he feels unequal to the burdens of the pastorate and the pulpit. He needs a long period of rest, but there seems to be every hope of ultimate recovery. May Dr. Goodwin long be spared to his hosts of friends all over the country. The churches will find many ways of utilizing his varied abilities, even if he never again resumes the pastoral harness.

Prof. C. W. Shields of Princeton University has announced that he proposes, "for his own personal protection, to separate himself from the Presbyterian Church in a constitutional manner, with the least possible delay." He will take this step because of implied censures on him by certain Presbyterian bodies for the reason that he signed an application that a liquor license may be renewed to the Princeton Inn. Professor Shields has been one of the foremost advocates of church unity, and

has, we believe, written a book on that subject. In view of the schism he is about to perpetrate, it would be interesting to know what he would now say on that subject in the light of personal experience.

Recent advices from Washington, received since Mrs. Whittlesy's letter on another page, seem to indicate that the final decision in the case of Mgr. Schroeder will be left to the American Roman Catholic archbishops and bishops. The vote taken a fortnight ago, when his case came before the directors of the Catholic University, stood ten to four against the unpopular and belligerent German professor of dogmatic theology, and it is not considered probable that the pope would think of overruling so large a majority, especially since any interference at this time would seem to deny the right of the American hierarchy to administer affairs relating solely to an American institution.

President Gilman of Johns Hopkins University, in his address at the fiftieth anniversary of the Sheffield Scientific School, last week, claimed that the greatest triumphs of the human intellect during the half-century were:

The establishment of the principle of evolution; the establishment of the principles of the conservation of energy; the development of mathematical science and its applications to physics, mechanics, electricity and astronomy; the development of spectrum analysis and the consequent discoveries respecting light and electricity; and the discovery of the nature and functions of bacteria and of their influence, for weal or woe, upon living organisms.

Brooklyn Congregational Club gave a hearty welcome, Oct. 25, to Rev. Dr. C. M. Lamson, the new president of the American Board. He put in these words his aim in leading the work of foreign missions:

The times are changing, and yet the great power of missions never changes. It is the same as in Christ's time. Yet the times warrant changes in methods, perhaps. I believe that the young men should be brought into closer touch with the Board, and that the churches should realize that missions is a business.

In this connection we turn to a letter just received from a Chicago pastor, expressing the hope that Dr. Lamson may be induced to make a short tour of the West in the interest of the great cause. "It is almost a necessity," says the writer, "to attach our hearts to one who appears to need only to be seen and heard to be dearly loved. He would be sure of a royal welcome."

Nearly all of the Protestant clergy of Greater New York city, in the great contest just waged there, have sided with the Citizens' Union, Mr. Low and the cause of municipal home rule. Just where the Roman Catholic clergy have stood it has been difficult to determine, as they usually refrain from public utterance in such a crisis. Fathers Malone of Brooklyn and Ducey of New York, however, have not hesitated to let it be known where they stand. It is to be noted, however, that in the circular letter from Archbishop Corrigan to the rectors of all churches in the archdiocese of New York, a letter read to all congregations at all the masses on Sunday, Oct. 24, it is distinctly stated that should the pope "by any possibility direct Catholics to support, for instance, one or the other of the several candidates now in the field for the mayoralty of the Greater New York, his action would evidently not be an act of teaching regarding 'faith and morals,' much less an act intended to bind the universal church. . . . The Catholic hierarchy has now been established in this country about 100 years. In that period can a single syllable be adduced emanating from the Roman pontiff for the purpose of directing our ballot?"

## The Struggle for Character\*

### IV. The Railroad Man

BY REV. CHARLES M. SHELDON

One of the members of my church is trainmaster of one division of a large railroad. In pursuance of the plan which I have been following for several years in special parish work, I obtained through him leave to ride on any train or engine of the division; also to go as an employé on any train over the division. I chose for my purpose, as resulting in what would probably be of most use to me, to live for a week with the freight trainmen. Carrying out this plan, I spent the week as follows:

I rode over the division a part of the time on the engines, part of the time in the caboose with the conductor and brakemen and part of the time on the roofs of the cars, and at work around them, using my privilege as an employé of the road in the last case. I spent nearly every night of the week at the switch engine yards where the switching was being carried on all night. I studied railroading in all its phases, learned the names of railroad material, roadbed and rolling stock. I took lessons in air brakes and engine levers and telegraph dispatching. I conversed all I could with the men, tried to find out their ambitions, their desires, their causes of complaint—in short, identified myself as fully as possible with railroad people.

This special parish experience has been of more than usual value and interest to me, because large numbers of my people are railroad men. I can do no better than put before my readers in a condensed form the result of the week's experience as it has been shaping itself for many months since I was a railroad man for a week.

The railroad world is peculiarly a world by itself in our civilization. The system for which I worked employs 25,000 men, as large a number as constitutes the United States Army. These men for the most part are in the railroad business from choice and prefer the life there to anything else. It may be said that "railroading," using the term in its largest sense, has a peculiar fascination for the men who choose it. Once a railroad man, always a railroad man, applies almost universally to the employes on the train service.

The railroad men as a rule are among the most intelligent working men in the country. They all read the papers and they all discuss politics when they are not talking railroads. The freight trainmen are the most inveterate "shop" talkers in the world.

The life of the average railroad man is removed a long way from spiritual influences so far as the church and the minister are concerned. My friend and parishioner, the trainmaster, is one of the most capable and intelligent men I know, and he lives all the year around without a Sunday that he can call his own. Thousands of men on the system are living in the same way. Some of the freight trainmen have not been inside of a church for years. The railroad business as a busi-

ness does not recognize any spiritual necessities in humanity. It hires its men as it buys engines, and when they wear out it hires more, and that is almost the whole story. It is true the railroad systems have hospitals and Y. M. C. A. reading-rooms and other Christian influences. But these have come into the business from the outside, and are in the nature of repairs and paint which the road uses on its machinery and rolling stock in order to preserve them in money-making order. Railroads are in the business for the money, and they think that that necessitates Sunday work. As a result thousands of the most intelligent men in the country are growing up in a pagan intelligence, which has no higher moral code than the daily newspapers, and no closer connection with church privileges than hearing the church bell ring and seeing the stockholders of the road file into the sanctuary as the fast freight whirls by.

I was going down the road one night on a freight, riding in the engine. We stopped at a little station and waited for an express to go by. While we were waiting two of the trainmen came into the cab and began to talk with the engineer and fireman. Finally the talk drifted into a discussion over the different kinds of work on a railroad, and various opinions were expressed as to the nature of the work in different places. During a pause I spoke up and asked one of the trainmen how he would like to change places with me and do my work for a week.

The man had not seen me before, as I had been riding in the cab from the yards. He peered over to where I sat and asked: "Why, who are you? What is your work?"

"I'm a minister," I replied. "I preach in Topeka."

"What!" he replied, instantly. "Change places with you and do nothing?"

The men all laughed and seemed to think it was, as they said, "one on me."

But I had room to reflect as the train finally pulled out and we crashed over the wet rails that rainy night that the man's reply revealed a gulf wide and deep between his life and mine, between his work and that of my church; for his conception of the church and that of his companions evidently was a conception that carried with it a feeling of contempt and indifference. I found this feeling quite prevalent among all the trainmen.

In order not to create a false impression or draw an unjust picture of railroad men let me hasten to say that many of them have been quick to respond to opportunities given to enlarge their spiritual powers when once convinced that the real thing was offered them and when they had the time to spare. It is my privilege often to give informal practical talks on religious subjects before the shop men of this system at the noon hour after they have eaten their dinner.

These meetings are held in a large room over the machine shop and hot coffee is furnished the men for a nominal price. There are long tables and seats, two or three reading tables, and at one of them

the Christian men sit and talk about some Bible passage while they eat. At the close of lunch there is singing of gospel hymns, often a stirring anthem by a double quartet, and then ten or fifteen minutes for a straight talk. I have never had a more attentive, thoughtful audience than this one, and the handshakes after it is over are worth more to me than most men's orations. But this little audience of 200 men is but a handful compared with the great crowd downstairs that never comes near anything that approaches preaching or church work.

I hope to see the time when railroads will cease their Sunday work. That is the most demoralizing thing about the business today. There is no excuse for most of it, and in the end no money gained. The railroad business in itself develops keen, wide-awake, intelligent manhood. The standard of intelligence and morality is higher every year. The railroads are becoming more and more strict in enforcing rules against intemperance and other vices. But the railroad business, as it drives its wheels relentlessly and remorselessly over seven days in the week, wrecks the Christian life of its employes and prevents the exercise of spiritual life in others. Every working man has a right to Sunday. The church today is almost powerless to reach one of the largest and most intelligent armies of labor in the world because the two never meet. If I were a railroad president I would make an effort to stop the Sunday traffic. It would be better to say, if I were the stockholders I *would* do it. If the man who receives his regular dividends from a road and has a pew in church would exercise his Christianity to help the train men to the privilege of Sunday rest and worship, the church would face a problem not so difficult to solve. As it is, how am I going to preach the gospel to a man who is on the top of a fast freight as it whizzes by my church door just as the congregation rises to sing:

Praise God from whom all blessings flow,  
Praise him all creatures here below?

### Random Pencilings

BY H. A. B.

A hasty trip from the Atlantic seaboard to Minneapolis and return permits no thorough investigation of conditions and movements that would repay careful studying, but even to a rapid traveler over 3,000 miles of this glorious country of ours matters from point to point present themselves in an interesting light. It does not take long to feel the pulse of an individual, a city, or a great State even, if one cannot examine the entire body politic.

An hour in Buffalo between trains gave a chance to look in at the great Brotherhood of St. Andrew convention, then in session at the Academy of Music. The big auditorium was none too capacious to accommodate the 1,400 delegates from all over the country and the large local attendance which the gathering attracted. No practical movement in the Episcopal Church in this country during the last

\* The fourth article in a series to be followed by articles on The Business Woman, The Policeman, The Sailor, The Actor, The Physician, The Lawyer.



ten years has stood for so much in the way of definite consecration to specific ends. The virility of this brotherhood is an impressive characteristic. It seems to have taken hold of the best young men, socially and intellectually, in the Episcopal Church. Its simple organization, the absence from it of fuss and feathers, its insistence upon the right sort of spirituality, account for its rapid spread all over the country.

The Buffalo convention commanded a remarkably high grade of platform talent. Bishops were there by the half-dozen. Canon Gore and John R. Mott had a warm reception, but what interested me more than the reports in the local papers of eloquent speeches was the session, at which I was present, when the delegates themselves were grappling with the practical problem of bringing men to Christ. One after another rose and in a few words outlined methods that had been of use. The keen desire to learn how to labor was written on almost every face, and the sensible speech of a delegate who talked straight to his hearers was punctuated with hand-clapping as he went on to say that just as Andrew brought his brother Peter to Jesus so we ought to begin, not in the slums, but with those persons who are closest to us. To the objection that it doesn't come natural to speak to others on religious matters he replied that such a gift comes naturally to no one, but that it can be acquired by any one who will try. As I left the hall, passing through the throngs of delegates, I noticed several lighted cigars in their hands or their mouths. The brotherhood apparently does not draw any strict lines as respects details of conduct. In that respect it closely imitates the church out of whose bosom it has sprung. However it may jar on a mind trained in these subtle discriminations to see a delegate to a religious convention lighting his cigar on its threshold, it must be admitted that freedom in this direction co-exists with a very considerable amount of genuine piety and faithful service.

How Chicago grows! Something new and wonderful salutes the eyes on every fresh visit. Today it is the magnificent public library, covering a whole block. Externally it would suffer in comparison with the Boston library, but within its adornment and equipment make it one of the finest edifices of its kind in the country. The Crerar Library, too, temporarily housed in the top of Marshall Field's great emporium, and consulted by a hundred readers a day, offers an enticing field of investigation to the specialist in science, and thus supplements the facilities which the Newberry Library affords in literature and art. If Chicago educational opportunities go on increasing at this rate, it will be poor taste hereafter to allude to the city as Porkopolis.

A run through Wisconsin furnishes points of contact with the excellent new plan of home missionary visitation which the State society has adopted, whereby district missionaries have been multiplied sufficiently to oversee weak and unoccupied fields more carefully. The achievement over which Minnesota Congregationalists are congratulating themselves is the recent raising of \$10,000 for Windom Institute at Montevideo, when the State meeting was held there a few

weeks ago. Dr. Beach put his strong shoulder to the wheel, and what at the outset of the meeting was thought futile at its close was an assured success.

The general tone of feeling Congregationally and politically is much firmer than I found it a year ago. Then the hot political campaign overshadowed every other interest. Today, while the period of complete recovery from the staggering blows dealt by the hard times is still distant, uncertainty has given way to hope. The army of the unemployed is greatly reduced and business is unmistakably better. Here and there, however, sagacious pastors and laymen, marking the swelling aggregation of capital in a few hands, the clutch of monopolists upon the communities, the dominance of men like Platt in the Republican party, look forward with considerable apprehension to 1900, and wonder if the end of the century may not be marked by a severer testing of our American institutions than they have ever undergone.

"Detroit," vociferates the colored porter, and you say to yourself, "Why not stop over Sunday and see Dr. Boynton in his church and hear him preach?" A good resolve, and you will not regret it if you want to see perhaps the most beautiful edifice, within and without, in all the Interior and Western region. Yes, that is our old friend of the Union Church, Boston, there in the chancel in his gown, moving with dignified tread from his pulpit to his reading-desk and back again, to hold the attention of congregations that in the morning average 800 and in the evening sometimes approach the thousand mark. The arrangement of the edifice lends itself readily to the forms of enrichment of the services which Dr. Boynton has introduced. The congregation chants the Psalm of the morning with precision and effectiveness. The "Amen" follows each hymn and the moments of silent devotion after the last prayer round out a remarkably symmetrical and worshipful order of service.

Whoever preaches at the First Church, even an unknown itinerant upon whom violent hands have been laid, faces not all, to be sure, of the brains and culture and Christian devotion in Detroit, but an impressively large portion of it. There are men enough of standing in the community and of active interest in religion to man several ordinary churches, and yet the First has never adopted a selfish policy, but has done its part towards strengthening the denomination in the outskirts of the city. One of the greatest forces in the church is the business man's Bible class, where at least half a hundred men meet every Sunday. This year they are discussing Dr. Bruce's Training of the Twelve. Another new feature this autumn is a kindergarten class, which goes on simultaneously with the morning services. Mothers who wish to hear the preaching are thus able to avail themselves of a place where their little children may be cared for.

If there are any defects about the First Church, its material equipment, the good will of the people toward the pastor and the pride of the pastor in the people, their mutual devotion to the missionary work at home and abroad and within the confines of their own city, it would take a much longer visit than mine to discover

them. No, brethren of staid New England and cultured Boston, there is no call for expending any sympathy on Dr. Boynton. He will not need any missionary boxes at present. He is not so far out on the prairie as some others are. If he and the First Church could be duplicated a hundred times over throughout the wild West, beginning, let us say, at Chicago and extending to San Francisco, the denomination, the country and the world would be correspondingly advantaged. Then the description of our historic polity which the bright woman gave, who said that "Congregationalism took its rise in New England, flowed westward and emptied into Presbyterianism," would no longer contain so much solemnizing truth.

## Current Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

### Material Gains and Losses

The 20th of September is a marked day in the annals of Washington. On that day in 1896 occurred the tremendous blow that unroofed hundreds of houses and uprooted thousands of shade trees, and in exactly one year occurred the fire that destroyed the power house of the Cable Traction Company, a property valued at \$1,000,000. The blaze was magnificent. While the firemen worked heroically, but hopelessly, and the citizens watched the flames leaping up higher than the monument against the midnight sky, the officers of the company were engaging horses and mules to run the street cars at day-break. So while there has been no cessation in transit, the word "rapid" is in abeyance so far as one of the leading lines of the city is concerned. The final result will be a gain, for the new equipment is to be underground electric in place of the jerky, unsatisfactory cable. People will have time to think and comment on the advantages of modern invention as they creep along the highway in crowded and cumbersome cars, with the horses straining and slipping on the asphalt that has replaced the paving-stones between the tracks.

With a few years, and especially during the past summer, apartment houses have been lifting their heads in various parts of the city. Ten years ago flats were almost unknown here; now they are a prominent part of the holding of every dealer in real estate. Lovers of this beautiful capital regret this invasion. There is still plenty of unoccupied ground within the city limits, and the suburban electrics have brought miles of beautiful country within an hour of Pennsylvania Avenue. Then our long heated term must make the close living of fifty families under one roof very oppressive. We read much in deprecation of the one-room cabin of the South, but the three hundred celled affair that seems to stand on edge like a honeycomb along the city streets cannot have much of the sweetness of home about it.

### Nansen Honored

The reception this week to Dr. Nansen by the National Geographic Society, of which he is an honorary member, was a rare occasion of hero worship. The numbers and character of the people who thronged the Arlington on a dismal rainy night, the trio of explorers who received with the guest of the evening, the man

himself who towered above them all, and "to whom," as General Greeley said, "there is no second in Arctic exploration," made a composite scene not soon to be forgotten. Of college presidents there were a dozen, of clergymen many, every other man was a scientist, and the rest were justices, diplomats or cabinet officers. The women outnumbered the men, some had college degrees, many were beautiful, a large proportion were exceedingly well gowned, and everybody was eager to see and to welcome Dr. Nansen and incidentally to chat with one another, mentioning always the reading of Farthest North.

Mr. Gardner Hubbard, the untiring president of the society, had called to his aid General Greeley, Commodore Melville and Captain Schley. If anything could have made one shiver in those crowded, heated rooms it would have been the thought of the rigors that those four men had survived. General Greeley's beard is frosted and Commodore Melville's flowing locks and long whiskers are snow white, but they all look like strong, vigorous men. Yet when one looked up to Dr. Nansen's piercing eyes, noted the poise of his head, his firm throat and sinewy figure he felt that the hardy Norseman was a true descendant of the Vikings. Behind the group were the colors of Norway and the American flag, while beautiful palms were massed in the windows; before them was this slow-moving procession of smiling, welcoming faces. Their own countenances reflected the sincerity of the greeting. Again and again Dr. Nansen said, "I thank you," and cordially grasped every hand so eagerly extended. It was whispered about that he might say a few words in the ballroom, and the drifting crowds came to anchor there. Maps were hung about the room, giving the routes and discoveries of various Arctic explorers. They also had the autographs of the three present written at the most northern point each had reached.

When Dr. Nansen rose his audience was moved with the greatest enthusiasm. It was a matter of some minutes before he could speak for the hand-clapping, as well as the strong emotion that he evidently felt. The color came to his blond face, and I fancy that the task of making that brief impromptu speech was more severe than most of his experiences within the Arctic circle. A crimson band across his breast and a huge, glittering star that reminded one instinctively of the North Star were his conspicuous decorations. His voice is penetrating, but has few inflections. He has a marked accent, uses simple language and distinctive idioms, as when he said, "I made it in my mind to build a ship," etc. He praised American explorers, and said that he obtained from them his theory of being frozen into the icepack and drifting with it. In reply to the query, What is the use of Arctic exploration? he said, "We are here not only to live, but to live well. To live well we must know more. It is beneath the dignity of humanity to live without investigation." He closed with a Norwegian saying, "Strive to seek, to find and not to yield."

One longs to hear from the lips of this sincere, intrepid and resourceful man that for which you search his book in

vain—some recognition of the divine Power that has watched over the fearless men, living and dead, who have gone forth into the splendors and silences of the far north. Dr. Nansen spent but a single day here, and it was a very busy one. He was entertained by the Norwegian minister, met many of the diplomatic corps at lunch, called upon the President with the Secretary of State, met the members of the Cabinet at the White House, etc.

#### Episcopalian Activity

The President and Mrs. McKinley gave a most charming informal reception to the visiting delegates to the international convention of the Brotherhood of St. Andrew. Many of the clergymen of the city with their wives were asked. The flowers were as beautiful as for a state function, and light refreshments were served. Canon Gore preached twice on the Sunday that he spent here. One forgets his nervous manner and strained voice in his simple but lofty thought. A library of 3,000 volumes, many of them rare books, for the use of the Episcopal clergy of the United States, has just been opened here and dedicated by Bishop Satterlee. The books have been collected by Miss Sarah F. Smiley of the Society for the Study of the Holy Scriptures and Church History. She is the director of the library and sends the books by mail when asked for. They are returned in the same way.

The annual Sunday school rally, common in many parts of the country, has been succeeded here by a Sunday school convention of the Episcopal churches and a scheme of house-to-house visitation entered into by 2,000 visitors from many Protestant churches on Oct. 16. It is too early for figures and results. The daily papers gave the enterprise considerable space, and the people generally were not averse to giving their religious preferences, the number of Bibles in the house, etc.

#### Catholics

The meeting of the directors of the Catholic University and the annual meeting of the archbishops of the Church of Rome in America has within a fortnight brought a number of distinguished men here. The first body had on hand an awkward business in the case of Mgr. Schroeder, a German professor in the university, who is not so American or so liberal as his colleagues desire. His case has been referred to Rome, but it is believed that Leo XIII. will decide the case in accordance with the wishes of the American prelates, most of whom wish to see the recalcitrant professor removed. The rector of the university, Father Conaty, was given the title Monseigneur, and invested by Cardinal Gibbons with robes of purple and fine linen. Archbishop Keane preached twice, and was given a banquet, where he made an eloquent speech. He is deservedly popular here, where for nearly thirty years he wrought for humanity, for higher education and always for mother church. The liberal wing of the Catholic party is being outspread over Washington. It has keen and able men in the pulpit and in the professors' chairs. Statesmen of like faith are made prominent in their church relations. The able Attorney General, who may succeed Justice Field, is a Catholic, so is Mr. Justice White. Mrs. White is president of the Tabernacle Society.

#### Courtesies to the Jews

The old Jewish synagogue has been demolished, and a new one is rising on the site. The President and several of the Cabinet were present at the laying of the corner stone. As the congregation had literally pulled the house down over their heads, and were homeless, the use of the First Congregational Church was offered for the celebration of their New Year and Day of Atonement. Accordingly these festivals were observed there.

Oct. 29.

## Ten Years of Institutional Work

BERKELEY TEMPLE'S APPROACHING DECENNIAL

BY REV. WILLIAM I. COLE

Berkeley Temple will round out this month the first decade of its history. Interesting as such an event is in the case of any church, in the case of Berkeley Temple it is of especial interest. Here it means the completion of ten years both of church life and activity and of exemplifying a new church spirit and new methods of church work. Berkeley Temple was the first church to bear the institutional name. Not only had it few examples of undertakings in similar lines for guidance, it struck out to a large extent the principle itself. Its career has been followed from the first with interest, especially by the churches, irrespective of denomination, in this land and abroad.

Now Berkeley Temple is no longer a theory; it is a fact with ten years' history behind it. What of the theory, what of the fact, and what are some of the truths concerning institutional church work that Berkeley Temple has gained by its ten years' experience?

Dr. C. A. Dickinson, the pastor, states what he regards as the two essential elements in the institutional church idea—a more varied means of bringing Christ to men and a completer ministry. Reading-room, gymnasium, educational and industrial classes, relief-giving and entertainments he would use both to bring men under the influence of the gospel and to supply their physical, social and mental needs.

So much for the theory. What now of the fact? A brief outline of its work will serve as an answer.

An important feature of the Temple's work is an organization of 100 or more young men, called the Young Men's Institute, which has literary, educational and physical culture departments, and manages each winter a lecture and entertainment course. A reading-room is open at all times, and a small parish library furnishes additional reading matter. One of the most interesting features is the Temperance Guild carried on by reformed men, through which many have been saved from the drink habit. As a part of its reform work the Temple has been the means of closing many disorderly houses and preventing the opening of several liquor saloons in the neighborhood.

The Temple's work among women and girls is carried on by an organization called the Dorcastry. There are classes in grammar, German, dressmaking, gymnastics, china and oil painting and other industrial and educational branches. These classes, most of which are open to young men also, had last season an



enrollment of about 300. An association of the women of the congregation takes it upon itself to raise the funds for the support of the Dorcasry. As "home workers" these women make garments for the poor.

Temporal relief is extended to the poor of the parish through the church office, and information given to those seeking employment of any kind. A thousand callers a month at the office on one errand or another is not an unusual number. A school of applied Christianity fits young men and women for the various fields of lay activity. As regular workers of the church its students acquire practical training in Christian service.

But Berkeley Temple puts its chief emphasis on the spiritual side of life. Taking as its motto "To minister in the name of Christ, to bring men to Christ," it looks upon the social phases of its work as means by which men may be brought within hearing of the gospel. Nine religious meetings of various kinds are held in the Temple every Sunday, beginning with the prayer meeting of the Brotherhood of Andrew and Philip in the morning and ending with an after meeting for inquirers at the close of the evening service. During the week there are seven prayer meetings. All these services are patterned after the ordinary type except that of Sunday evening, which usually is of a popular character. At a conservative estimate between 1,500 and 2,000 different men, women and children not infrequently pass through the Temple doors on a Sunday, representing about fourteen nationalities.

What are some of the things that Berkeley Temple has found by experience to be true of work in institutional lines? It has proved, first of all, that spiritual results can be achieved by the use of secular means. The Temple's spiritual history has been a remarkable one. The prayer meetings have been uniformly well attended and of a marked spiritual tone. Not a few of the non-church-going class have been reached and permanently influenced. No communion season has passed without additions to the church's membership. These additions amount in the ten years to 1,003, and give a yearly average of 100. The Temple is now the largest Congregational church in New England, and, so far as known, its percentage of increase is the largest.

Again, Berkeley Temple has demonstrated that, at least in the Congregational denomination, a religious and social work among common people has to be carried on with the aid, very largely, of common people. In other words, among Congregationalists, and presumably among people of other denominations also, there are too few that are sufficiently interested in those of a lower social stratum to enter personally into a church fellowship with them and share with them their larger culture, experience and means. During the ten years of its history the Temple has failed to attract to its work and hold for any considerable length of time any considerable number of the cultured and rich. It has had to look to the common people themselves for much of its lay help.

Once more, the Temple has learned by experience that such a work as it has undertaken cannot be made even approx-

imately self-supporting. Contrary to its hope and expectation, it has failed to arrive at self-support in its special departments. The reason of this lies in the fact that the amount of consecrated wealth in a crowded working class quarter is not enough to raise an evangelistic and social work there above the ordinary conventional standard and make it broadly influential and sufficiently attractive to compel the attention and impress the imagination. Therefore, unless such a work receives outside financial aid, it must be more or less barren of fruits and ultimately obliged to abandon the field.

Other results might be given of Berkeley Temple's ten years' experience in institutional work, as, for instance, that it is not necessary to resort to the use of clap-trap methods in order to attract and hold the common people, or to strip the pulpit of all scholarship and culture to make it acceptable to them.

It is interesting to note at this anniversary season that Berkeley Temple not only is the embodiment to a large extent of its original theory, but is also the legitimate outcome of the underlying purpose of the old Berkeley Street Church. When the present building was dedicated its pastor, Dr. Henry M. Dexter, said that "the design was to provide the genial home of a missionary church." A missionary church in the deepest sense of the phrase, going out to meet men at so many points of need, the Berkeley Street Church has become in the Berkeley Temple of today.

### Believers in Broader Methods

The place in which the convention of the Open and Institutional Church League was held last week strikingly illustrated the principles for which the league stands. The City Park Branch, church building and parish house, is the center of a part of the organic life of the First Presbyterian Church of Brooklyn and of its institutional activities. Its doors stand open every day and all day. Rooms, made beautiful and homelike by their furnishings, are placed at the disposal of those living in crowded tenements around it, and everything is done to help and save men.

Rev. Dr. Cuyler in fitting words gave the welcome. The address of the president, Dr. Charles L. Thompson, was a forceful presentation of the work of ministration which the church should seek to accomplish for humanity. The report of the corresponding secretary, Dr. E. B. Sanford, noted the rapid advance and deepening interest in the movement the league is seeking to advance. Almost without exception the testimony comes that the social and educational work along institutional lines reacts most favorably upon the religious work. He called attention to the differing conditions under which such work is proving successful in the great cities. One type is that represented by Grace Church, New York, with its many-sided settlement work. Another is found in the marvelous record of "The Temple" church in Philadelphia, founded in a beautiful residence section of the city. Still another is illustrated in the Lincoln Park Baptist Church in Cincinnati, which dedicates, Nov. 7, the largest Protestant church in the city.

Addresses by Drs. Josiah Strong, Sylvanus Stall, Leighton Williams, S. V. V. Holmes, Rev. W. G. Puddefoot and others made a full program. Rev. Dr. Atterbury of New York spoke on church settlements. The relation of his church to the Phelps Settlement added force to his plea that every distinctively well-to-do family church should get its life into vital connection with destitute and crowded

sections through settlement work having a distinctively religious purpose. The discussion that followed was of great interest, speakers from as far away as St. Louis and San Francisco participating.

The closing address of Rev. Dr. Charles Cuthbert Hall, president of the union, after a rapid outline of the difficulties confronting the twentieth century pastor, dwelt in eloquent words upon the wonderful opportunities that would be at his command. He laid stress upon the opportunity that comes through the new spirit of lay co-operation manifesting itself in many ways. He paid a splendid tribute to the noble business and professional men who in increasing numbers are finding time in the midst of crowding engagements to give not only financial aid but a part of their life in work for others. His address was made more impressive by the fact that the building in which the convention met was the realization of his prayers and leadership while the pastor of the First Church.

### Y. P. S. C. E.

#### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic: Nov. 14-20. The Blessedness of Serving God. Deut. 28: 1-20, 45-47.

This passage brings out clearly the Old Testament idea of the personal advantages received from leading a religious life. Most of the benefits here spoken of are of the material order. When we come to the New Testament we find a higher idea of the blessedness of religion. Not so much there is said about barns filled with plenty and blessings in basket and in store, but emphasis is laid upon the fact that it is enough for the disciple to be as his Master, and upon those accumulations of faith and hope and love which constitute the true riches of the soul. There were, it is true, prophets before Christ, like Habakkuk, who declared that though "the fig tree shall not blossom, neither shall fruit be on the vines, the labor of the olive shall fail and the fields shall yield no fruit, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord." In whatever age they have lived, men of the deepest piety have cherished this idea of the real value of faith in God.

On the other hand, there is no doubt that in the long run the service of God does conduce to one's earthly good. Christians as a rule live longer, are more prosperous and more free from trouble than people who disregard God. The teachings of Christianity inculcate thrift, prudence, temperance and all those virtues which aid earthly success. I believe also that Christians know better than worldly people how to have a good time, that they find more genuine pleasure in the innocent recreations and in the precious fellowships of this world than other people do.

At any rate, the point to emphasize is this— one gets just as much out of his religion as he puts into it. If he is willing to expend upon it time, thought, money, labor, returns come back a thousand-fold. The people who simply dabble in religion, who put it on as a kind of Sunday garment, are the people to whom its blessedness is altogether unknown. Live into the heart of your faith if you would know how exceedingly precious it is. As Dr. Parkhurst says, "Everything great and good has to be paid for." Invest more liberally and the profits will be more apparent. For proof of this we have only to look into the faces of missionaries who have sacrificed much for Christ. Nor do we have to go to foreign lands. In every social or business circle in which we move there is some one whose quiet demeanor, unflinching good temper, tender sympathy with need and sorrow, brave testimony to the right and substantial satisfaction with life as it comes to him, whether in happy or sorrowful ways, are indisputable proof of the blessedness of religion.

## Two Important Women's Meetings

### The Woman's Home Missionary Association

Annual meetings seem to occur so frequently, because of the time and thought given to their preparation, that it seemed scarcely twelve months ago that Berkeley Temple had welcomed the association. This year, on Oct. 27, perfect weather and a growing interest in the work combined to bring together an unusually large number of women from Massachusetts and Rhode Island, the two States forming the association, as well as guests from other parts of the land. The stars and stripes upon the platform were a strong though silent witness to the place that patriotism holds in all home missionary work. The morning session was opened by devotional exercises, Miss Briggs, editor of the *Work at Home*, leading in prayer. The reports of the board of directors, of the treasurer and of junior work were hopeful on account of new fields having been entered, large legacies having come in, and faithful, persistent effort expended in many societies. The two addresses of the morning were on Giving and Chinese Women. Mrs. C. E. L. Slocum of Providence emphasized the great need of the country and the power to accomplish much if each would give a tenth. Giving should be both systematic and proportional. The constant calls for money should be considered privileges, not duties.

Miss D. E. Emerson of New York presented vividly the condition of the Chinese women on the Pacific coast. About four years ago the A. M. A. began work there for them, although Dr. Pond had tried to reach the men since 1875. So small is the income for this mission that only five women can be employed to reach the 1,000 wives and the 1,500 slave girls. House to house visitation is the especial form adopted by them, and results are already seen. The husbands and fathers are less prejudiced against the missionaries, and girls are being rescued and children are brought into the schools. Jee Gam is known to all who have followed the history of this work. Recently Joe Jet has been ordained, and has sailed for China to preach to his countrymen there. It is estimated that the Chinese Missionary Society in California reaches, through its workers in China, over 300,000 people and has given \$15,000. The closing prayer of the morning was made by Mrs. C. H. Daniels.

Beginning with the visit of the two old warriors and the two young braves from the Nez Percés tribe of Indians to St. Louis, in 1832, in search of the Bible, Miss Virginia Dox told in a graphic manner the wonderful story of Dr. Whitman's life. To him belongs the honor of taking the first wagon across the Rockies, guiding the first colonists over the mountains, and of saving from the clutches of the Hudson Bay Company the great region of the Northwest and Alaska. One of the men in his company was the first to find gold in California, and thus to open up all that vast region to the United States.

An annual meeting is not complete without a Bible reading from the president of the association, Mrs. C. L. Goodell, who presided through the day. She brought this year lessons from the life of Gideon. When told by the angel of the Lord to go forth against the Midianites to save Israel, he demurred and asked for a sign, which was granted, but sorely was his faith tested when he saw his army gradually diminished from 32,000 men to 300. Not by the numbers of those who are engaged in work, but by the consecration and whole-heartedness of their lives will the kingdom of righteousness be hastened.

A new feature of the day was the young ladies' hour conducted by Miss F. J. Dyer. Miss Alice Buswell opened it by Scripture reading and prayer. Four young women gave

some of the reasons why the young ladies and girls are not found in larger numbers in missionary work. Lack of knowledge, dull meetings, too many social engagements are a few of the many excuses offered. Mrs. Alice West of Worcester gave an inspiring talk on the personal element which should enter into the work, and Miss Dyer's closing words were tender as she expressed her earnest hope that some one girl would hereafter be more devoted to the cause of missionary work because of a new impulse gained from that meeting. A beautiful solo was sung by Mrs. Louise Bruce Brooks. A collection, which Mrs. Goodell called a fellowship offering, amounted to about \$125. The semi-annual meeting will be held in New Bedford in April. A. C. B.

### The World's Woman's Christian Temperance Union

Since the days of the Parliament of Religions, held in Chicago during the World's Fair, there have never been seen on any one platform in America representatives from so many different countries as have been in session at Toronto. The Norwegian jostled the haughty Spanish lady. Iceland hobnobbed with Japan. Egypt and Armenia, Syria and the islands of the sea enjoyed and learned of each the other. There were 200 delegates from thirty different countries, and 2,000 women outside of Toronto were present. Each delegate stands for 1,000 paid-up members. It was the joy of Miss Willard's heart to group them in their different costumes and to present them to the audience. She said, while arranging one tableau of Iceland, Syria, Armenia, Japan and Spain, that she would have been fond of dramatics if she hadn't been a Puritan girl. Through all and among all the others moved a great throng of Americans, English Canadians and Australians.

The usual welcome addresses and responses were given at a banquet the opening night, the premier, the mayor and the clergy adding their welcomes to that of the women. Responses were from notable women from many countries. The unique feature was the service rendered by 100 young lady students, who tripped around the hall to the music of the orchestra with fancy steps and proceeded to wait on the tables with military precision after John Wesley's blessing, "Be present at our table, Lord," had been sung. The Union Jack was much in evidence, though the stars and stripes played a minor part in the decorations. An immense globe, upon which were the different countries of both hemispheres *appliquéd*, the whole wound with white ribbon, appeared in the decorations at both the hall and pavilion, and the song, "There are bands of ribbon white around the world, around the world," was sung early and often.

From the first course of the banquet to the last one-minute speech of the 100 women at the love feast the cosmopolitan spirit of fraternity was the evident power. It was truly a missionary convention in the broadest sense of the word. Calls for missionary help came from New Zealand, Ceylon, Brazil, Armenia and Syria.

None of the round the world missionaries were at the convention. Dr. Bushnell, Mrs. Andrew and Miss Ackerman are on the Pacific coast; Miss Alice Palmer could not leave her duties as pastor of the Congregational church at Wayzata, Minn.; Miss Clara Parrish is in Japan; and Mrs. J. K. Barney, the last to start out, is now in Australia. A large audience assembled the first morning to hear Miss Willard's address. She touched all hearts in her opening paragraphs as she played upon the words and sentiment, "We were brought up together." The address in full was issued in

pamphlet form as a handbook for the use of the white ribboners during the year.

The name of Lady Henry Somerset was often mentioned in convention and always with bursts of applause. At the first meeting of the executive committee she was re-elected vice-president by a unanimous vote. A feeling of tense interest pervaded each day's session. The report of the committee on resolutions was also anxiously anticipated, wondering if the purity resolution would be strong enough to satisfy all. When it came it was passed unanimously, no word of dissent was sounded and the convention breathed freely. A cablegram, moved by America and seconded by Australia, was sent Lady Somerset at the first session after her election: "Our prayers, our love, our tender memories and earnest sympathies are all with thee." The answer came back: "Heartfelt thanks; I shall not fail your trust."

Miss Willard said, in her annual address: "We all think it a grievous mistake, much as we love her. I know it was good men and good women that made her see it so. I don't believe she will always see it so. And I know, as she rests in Eastnor Castle, a wide loneliness has come into her life because of the position taken by some of her comrades. God bless our Isabel Somerset! While we differ so completely as to methods, we repudiate any personal attack upon or severity of language toward the woman who, at the risk of personal violence, publicly repudiated the candidacy of an impure politician for Parliament, and dared the fierce criticism of the press in her attack on the living pictures of the London music halls."

A letter was read from Josephine Butler, world's superintendent of purity, in which she said that, if there was any spirit of compromise on the purity question in the world's convention, she must sever her connection with the work. Lady Henry Somerset said, in her letter: "I know that in your great gathering you will sometimes pause to think that 'love suffers long and is kind, love thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth,' and that it may be possible sometimes that those who do not see eye to eye with us are yet acting from motives which are absolutely sincere."

The convention sermon was preached on Sunday afternoon in Music Hall by Miss Elizabeth Greenwood of Brooklyn, her theme being Reform Movements of the Age and the Characteristics Needed by Its Leaders.

The name of Gen. Neal Dow headed the list of the "promoted comrades," and a tender tribute was paid his memory. Miss Willard said, "Nobody will contest his seat in the senate of humanity." Miss Cornelia Dow, his daughter, was present. The children of the public schools, 1,000 strong, entertained the delegates with their wonderful singing and flag drills one evening, and the last night 100 women made 100 speeches in 100 minutes.

The Polyglot Petition was brought over from England to be displayed at this convention. It was wound eleven times around the great hall, hanging down in festoons all around, and not a quarter of it was unrolled. It is nine miles long and contains the signatures of seven and a half million people, in every known language. It asks for the utter prohibition of the liquor traffic and the opium curse. It is addressed to the governments of all countries and will be presented to the Canadian Government before it leaves that country. Over 100 Toronto pulpits were filled by the visiting women on Sunday. Sister Lily of the Hugh Price Hughes Mission in London was perhaps most eagerly listened to as she told of the work in the West End slums.

The adjourned convention proceeded en masse to Buffalo to attend the National Convention of the W. C. T. U. M. B. H.



## Western Congregationalists in State Conventions

### NEBRASKA

The annual meetings of this association have been characterized by a warm spirit of fellowship and a disposition to emphasize the practical and pressing affairs of Christian work. That of 1897, held Oct. 18-21, proved no exception. The whole State had been refreshed by rains, and delegates, seeing evidences of prosperity on every hand, brought expectant spirits.

York, the place of meeting, is a bright inland town, which, without a saloon for years, has had more money to put into churches and schools.

Rev. R. T. Cross and his committee were untiring in their hospitality; the business committee had prepared a program which allowed sufficient time for the discussion of subjects introduced and for general matters.

Rev. John Doane was moderator and Prof. F. C. Taylor clerk. The opening sermon, by Rev. S. I. Hanford, emphasized the message of Jehovah to Jonah, "Go, preach the preaching that I bid thee." He enforced the lesson of the power the preacher gained through a deep conviction that he was to deliver God's message to sinful men. This struck the keynote for the whole meeting; the prayer meeting of the following morning emphasized the same idea, and was followed by a tender communion service.

The address of the retiring moderator, Rev. A. E. Ricker, was a marked feature. His pastorate at Chadron and intimate association with its academy has deeply impressed him with the importance of Christian education. Taking for his subject *The King's Mines*, he suggested that far beyond the wealth of the mines of Ophir was the possession of the Christian Church in its sons and daughters, and that these should be so developed that they should not be lost to church and state. The plea was a masterly one for the Christian training of all the powers, and the responsibility for such training was driven home as one of the great interests of the church.

Rev. M. W. Morse and Rev. H. A. French discussed *The Relations of Associations and Councils*, the former stating the advantages of associations and the latter calling attention to their dangers. A bright and suggestive paper was read by Rev. L. H. Stoughton on *The Bible as Literature*. It was of special value as coming from a pastor whose Sunday school is one of the best in the State. Rev. S. Wright Butler, D. D., told enthusiastically of the success of the Men's Sunday Evening Club at St. Mary's Avenue Church, Omaha, and responded to a fusillade of questions in regard to its conduct and results.

An important feature of the meeting is the annual session of the Nebraska Home Missionary Society. Rev. Lewis Gregory of Lincoln, the president, was in the chair. Reports showed a year of great difficulty and perplexity. The embarrassed condition of the churches for the last four or five years has not been much relieved as yet, and the greatly lessened aid from the national society has made it difficult to prevent serious loss to the work. Supt. Harmon Bross emphasized the sore need of more men and means in order to serve the churches efficiently and to save interests already jeopardized. In regard to undue multiplication of churches his record showed that of thirty-one organized in the State during the past five years twenty-six were in communities where at the time there was no Protestant church. The remaining five were formed where there seemed to be imperative demand for the sort of work they were expected to do. In only three towns of less than 2,000 inhabitants are there both Presbyterian and Congregational churches. He expressed the earnest conviction that every Congregational church now organized in the State should live and be taken care of.

A valuable address was made by Rev. R. T. Cross, chairman of the State board, showing how to do the most work with the least money, and he was followed by Dr. Butler in an eloquent and impassioned plea for a forward movement. The report of the Woman's Home Missionary Union was brought by the corresponding secretary, Mrs. L. M. Bross, and brief addresses were made on Woman's Work at the Front by the wives of two home missionary pastors, Mrs. Samuel Williams and Mrs. Josiah Poeton. The meeting was of profound interest throughout and augured well for the coming year.

Returning to the work of the association proper, another paper of marked interest was that of Rev. H. S. MacAyeal on *Preaching for the Times*. He insisted that the great need is the presentation of the old gospel message that shall awaken conviction of sin and point to Christ for salvation.

The last afternoon was devoted to Sunday school interests, the report of Supt. J. D. Stewart giving a bird's-eye view of this work in the State. The session closed with an evangelistic meeting led by Rev. C. S. Harrison, first pastor at York, who is just leaving his pastorate at Weeping Water to become financial agent of Oklahoma College.

Mrs. H. S. Caswell, representing the C. H. M. S., District Secretary Rev. A. N. Hitchcock of the A. B. C. F. M., and Rev. C. H. Taintor of the C. C. B. S. were warmly welcomed and made felicitous and stirring addresses. Evangelistic services closed this rarely valuable gathering.

H. B.

### UTAH

The sessions were held in Plymouth Church, Salt Lake, Oct. 12-14. Rev. C. T. Brown of First Church was moderator and Rev. David Peebles scribe. Rev. J. D. Nutting of Plymouth Church was re-elected registrar for three years. Rev. W. S. Hawkes and Rev. George Lindsay, both of Salt Lake, were chosen delegates to the national council, and the First Church, Salt Lake, selected as the place for next year's meeting.

The general topic for the meeting was *The Church of Christ*, the opening sermon by Rev. C. W. Luck being on *The Beginnings of the Christian Church in the Apostolic Age*. Rev. David Peebles discussed *When Churches Should Be Organized and When Disbanded*. Prof. W. S. Axtell of Salt Lake College led a Bible study on *The Church in the Old and New Testaments*, and Rev. George Ritchie another on *The Church Universal, Invisible, Eternal*. Rev. J. D. Nutting considered *The Church and Missions*, and Rev. B. F. Clay of the Central Christian Church, Salt Lake, who seems to be naturally drawn to us for fellowship, spoke on *The Relation Between the Church and the Bible School and Other Church Organizations*. The Church and Modern Problems was presented by Mrs. Weeter of Park City. What Constitutes a True Church of Christ was the topic of Rev. George Lindsay, and *The Glorious Triumphs of the Church of Christ* that of Rev. C. T. Brown. Fellowship Between Churches was Mrs. Z. B. Patrick's subject.

At an evening session in Hammond Hall of the college, Pres. W. S. Hunt gave an address on *The Church and Education*. Education that Pays was discussed in brief addresses by members of the faculty, of the board of trustees and others. Superintendent Hawkes gave the home missionary report and led in the answers to the queries in the Question Box. It was voted to publish a synopsis of the addresses and, if possible, the sermon of Mr. Luck and Mr. Lindsay's paper.

In April the Presbytery of Utah adopted ten reasons why Christians cannot fellowship the Mormon Church. The recent Methodist Episcopal conference practically indorsed that

position. The ten reasons being read, with quotations from Mormon publications showing the doctrines and beliefs of that people, a deep feeling of dissent to what was termed "the blasphemies" of those doctrines was expressed, and our association indorsed the ten reasons. The home missionary superintendent expressed his belief that Christian work had been set back five years, and the principal cause of it was the effect of statehood in Utah. There seems to be an effort now on foot by the leaders of the Mormon Church to resume their old-time power, and to some extent their old-time practices; but there are indications that this reaction in that church will be opposed by a considerable number of its members, particularly the younger ones. Meantime missionary appliances ought to be multiplied and the work pressed harder than for past years, or much that has been gained will be lost.

Mrs. W. S. Hawkes presided over the Woman's Missionary Union, and papers were read by Mrs. F. G. Liming and Mrs. George Lindsay, both of Salt Lake. Causes which have depressed the general church work have contributed to retard the women's work, but their meeting sounded a note of hopefulness and showed no disposition to lessen their efforts. It was an interesting session, and the old officers were re-elected. The sessions closed with a reception in the new Ladies' Hall of Salt Lake College. There are now almost forty pupils enrolled.

It was the general opinion that no meeting of the association was ever better than this.

W. S. H.

### Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 29

Miss Frances J. Dyer presided and from John 6: 15 and verses following drew lessons of hope in strong contrast with the pessimism of President Andrews's recent address before the Twentieth Century Club. The calendar during the week having called special attention to Van and its workers, it was a pleasant coincidence which brought to this meeting Miss Fraser of that station, who has recently arrived in this country. Dr. Grace N. Kimball, well known in connection with relief work in that city, has also returned and is at present assistant physician at Vassar College. Miss Elizabeth B. Huntington, who went out in 1894 for kindergarten work, finding herself obliged to leave Van, on her way home gave several months to similar work in Mrs. Gulick's school in San Sebastian. These young women all turn with longing to the people in whose behalf they have already given years of faithful, efficient service. Dr. and Mrs. Raynolds and Mr. and Mrs. Allen still hold the fort. Miss Fraser described Van and its surroundings and gave an account of the boarding school, now under the care of a native teacher, and spoke also of the day schools, which are such a power for good. Since leaving Van Miss Fraser has been engaged in relief work among Armenian refugees in Bulgaria, Varna upon the Black Sea being the scene of her labors.

Miss Mary S. Morrill of Paoingfu, North China, was also present and told an interesting story of a Bible woman, who, seeing a picture of Jesus standing feeding the multitude, asked, "Is he always busy? Does he never sit down?" Miss Fanny E. Griswold of Kumamoto, Japan, was introduced, and expressed her pleasure in finding herself in this meeting which has so much interest for the missionaries in many lands.

The world has hardly begun to appreciate the value of personality as an educative force. It appreciates brick and mortar, books and instruction quite enough, but personality not nearly enough.—S. V. Cole.

## In and Around Chicago

### Wilton's Claim upon Us

Congregationalists need a strong college at Wilton, Io., for the German youth of our country. The Wilton people have given generously towards its establishment. The location is central. Three millions of Germans are within easy reach of it. Instruction is given in German and English. Care is taken to preserve the German spirit, the German love for "fatherland" and the German reverence for the past. Special efforts are made to train young men so that they will not lose their interest in their own people and after graduation be unskilled in the use of their native tongue. Educated Germans in many cases prefer to use English rather than German in public address. Such persons can hardly be expected to work with enthusiasm among their German-speaking countrymen. Hence the necessity of a school where students shall be trained for the Christian work which is to be done among the Germans who have settled in our cities and on our prairies, but have not yet learned our language. The college needs \$100,000 to put it on its feet and enable it to meet the demands which are likely to be made upon it. The enrollment thus far this year indicates an increase of twenty over last year. The number is sure to increase rapidly provided the institution is made strong. Rev. J. F. Growe, formerly of the Evangelical Association, a man of decided ability, a Congregationalist from conviction, has become principal and manager. It will be remembered that Rev. M. E. Eversz is president and is deeply interested in its prosperity.

### Meeting of the W. B. M. I.

The annual meeting of the W. B. M. I., held this week at Evanston, has been one of the best in its history. The number of delegates was larger than ever before. The program was full and attractive. More than all, these women take a deep and ever deepening interest in missions. It is a burden on their hearts that the income of the American Board is not steadily increasing. They are doing all in their power, and that is a great deal, to extend the knowledge of missions and in their gatherings to present information which is both recent and encouraging. One of the evening addresses was by Dr. Barrows, who is in demand everywhere as a speaker on missions. The determination of the delegates who met in Evanston was that no efforts shall be spared to increase the contributions of previous years.

### Shall the Library Be Open Sunday

The board of direction has decided that the circulating department of the library shall be open Sundays from 12 M. to 6 P. M. Reading-rooms and the reference department have been open for years. The excuse for this additional opening on Sunday is that many persons find that day the most convenient for returning and obtaining books, and that a public library ought to consult the convenience of all its patrons. It is claimed further that many persons visit the library on Sunday who do not visit it on other days, who are never found within a church and who, but for the library, might be in worse places. At its Monday morning meeting the Methodist ministers passed a resolution condemning the course the directors of the library have taken and calling upon them to rescind their action. Sunday patronage seems to be large, as it long has been at the Art Institute.

### Drastic Punishment

For two weeks people have been disturbed over the report of the brutal treatment of a private soldier by Captain Lovering of Fort Sheridan. The soldier had left his regiment without leave, and had reported at Fort Sheridan in time to prevent his being proclaimed a deserter. He was put into the guard house, and did not object to this. But he refused to work, on the ground that being under arrest

it was his right to be tried and sentenced before being set at menial labor. The officer of the day ordered him to walk to a court in session in another part of the encampment. He refused. The officer ordered his feet tied together, and that in this condition he should be dragged over rough ground and stones, up stairs and down stairs to the place where he was wanted. This was done. The officer prodded him with his sword as he was dragged along. It is not certain that he was seriously injured. The question is, Is such treatment customary in the United States Army? Are men like Captain Lovering to be kept in it and upheld in thus carrying out orders? So far it seems to be admitted by all that the report of cruelty has not been exaggerated. Government has ordered an inquiry. When it is made known one will be in a position to decide as to whether it is or is not desirable to be a private soldier in the army of the United States.

### The Pullman Will

The estate of the late George M. Pullman amounts to \$7,600,000, about half of what it was supposed Mr. Pullman was worth. After providing for his wife and daughters lavishly, and giving generous sums to brothers and sisters, nieces and nephews, friends of his mother, personal friends, employes and servants, Mr. Pullman gives, first of all, \$1,200,000 for the establishment and endowment of a free manual training school for the benefit of the inhabitants of the city of Pullman. This school Mr. Pullman had intended to found and endow during his life. To thirteen hospitals and other charitable institutions in Chicago he gives \$10,000 each. Castle Rest, on an island in the St. Lawrence, built as a summer home for his mother, is given to the oldest daughter, together with \$100,000, with instructions to keep the house open at least three weeks every summer for the free use of the descendants of his parents and their descendants. Many of the bequests are made in trust, the income only to be received by those designated.

There is one sad feature about the will. By it the two sons are cut off with \$3,000 a year during life, the principal producing this being put into the care of a bank, with instructions to pay it over in quarterly installments. Mr. Pullman says that this step was taken with pain, because neither of the young men had shown any appreciation of the value of money or any inclination to provide for themselves, and that the step was taken only after they had been repeatedly warned of what would be done unless they changed their course in life. The minuteness of the will, the care with which it was drawn, indicate the extreme anxiety its maker felt to have all its provisions carried out. The charities are larger than was anticipated, although during his life Mr. Pullman gave generously to hospitals and institutions like the Home of the Friendless, the Aid and Relief Society. That the school at Pullman will be of great benefit no one can doubt. It is a pity Mr. Pullman could not have lived to carry out himself the plans he had formed for this school.

### The Brown Council

The council called to adjudge the difficulties between Dr. C. O. Brown and the Bay (Cal.) Conference met Tuesday morning, Oct. 26, in the Y. M. C. A. building. All the delegates from the West were present save one from the First Church, Minneapolis. As Rev. Philip Krohn of Chicago was unable to be present, it was agreed that he and the delegate from Minneapolis should be paired. Dr. Little telegraphed that he and his delegate would arrive at 3 o'clock in the afternoon. The council organized by the choice of Dr. Nehemiah Boynton of Detroit as assistant moderator, Dr. Arthur Little of Boston as moderator and Dr. Daniel Bradley of Grand

Rapids as scribe. After a short session, in which it was decided that all the doings of the council should be public, an adjournment was taken to the New England Church till 2 o'clock in the afternoon. In the meantime the parties calling the council agreed upon a course of procedure, viz., Dr. Brown and his friends to speak first and present their case as fully as desired, the delegates from California to follow with a statement of the reasons which led Bay Conference to suspend Dr. Brown from the ministry, Dr. Brown to make the closing address. It was further agreed that under the terms of the letter missive the council could not go behind the decision of the San Francisco council in order to explain its action, or refer to anything not directly stated in the finding of that council.

Dr. Brown and Dr. J. A. Adams, his advocate, occupied all of Tuesday afternoon and evening in the presentation of their case. Dr. Adams spoke three hours, and was somewhat personal in his remarks. The three sessions of Wednesday were occupied by the brethren from the Pacific coast. Rev. G. B. Hatch spoke first. He was followed by Dr. McLean, who spoke slowly with calmness, but with great effectiveness. Rev. C. R. Brown spoke in the evening very impressively. Thursday morning Dr. Brown made the closing plea for himself. It was the plea which a man makes for his life. It was intensely dramatic, sarcastic and personal. Dr. Little, as moderator, had hard work to hold the parties to the limits marked out by the letter missive. He had frequent occasion to call the speakers to order, on one side as well as on the other, but his ruling was regarded as fair. Both parties were pleased with him.

The spirit of the council was excellent. There was an intensity of feeling in the presentation by Dr. Brown and his counsel, as well as in the addresses by the brethren from California, which rendered it difficult for the members of the council not to be biased one way or the other, but outwardly all was serene. The case went to the council for decision Thursday noon. The council remained in session during the afternoon, voted informally and referred the decision to a committee to formulate. The report in the evening as presented was not accepted, but in committee of the whole the following result was reached and presented at the public session Friday morning, Drs. Boynton, Burnham and Waterman being the committee that drafted the resolutions for final adoption:

1. We find that the result of the San Francisco council declares that the evidence before it did not sustain the charge of adultery.

2. We find that while the Bay Conference in its action fell into some irregularities of procedure, we are still led, upon the whole, to justify said action of Bay Conference in suspending Rev. C. O. Brown, D. D., on the ground of charges seriously affecting his ministerial standing.

3. But we hope and advise that, in view of the excellent ministerial service of Rev. C. O. Brown, D. D., and the suffering already endured by him, Bay Conference and Rev. C. O. Brown, D. D., may find some way of securing the relief by council or otherwise of the disabilities resting upon him by the action of Bay Conference.

### A Promising Field

The Washington Park Church has called Rev. W. E. Danforth of the Marengo Presbyterian Church. He is a graduate of the Lake Forest University and the McCormick Theological Seminary, Chicago. He served six years on the *Chicago Tribune*. This is the church in which Professor Curtiss has taken such deep interest, and which Prof. W. D. Mackenzie has supplied.

Evil must come on us headlong if morality tries to get on without religion.—Lord Tennyson.



## THE HOME

## Witch-Hazel

What time the dainty darlings of the spring,  
Summer's ripe beauties, autumn's brilliant  
train,

In swift procession trooped o'er hill and plain,  
Through vale and grove, while every bird did  
sing

His fitting song—we took no note of thee,  
O arch-enchantress of stream-haunted woods,  
Waving aloft thy flowerless magic rods,  
And whispering to the winds their mystery.  
But when the merry carnival is o'er,  
The banners furled, the gay robes laid away,  
Thou shinest forth in marvelous array,  
Charming our thoughts from all that passed  
before.

Is it to witch old winter with thy wiles,  
This burst of golden hair and sunbright smiles?

—Emily S. Forman.

Strength from  
Country Homes

The world has recently been thinking of the career of four masterful men: Justice Field, who retires from the United States Supreme Court after long service; Admiral Worden, who commanded the Monitor in the famous battle against the Merrimac in Hampton Roads; Charles A. Dana, whom President Lincoln called the eyes of the Government during the war; and George M. Pullman, who lightened the discomforts of night travel by the invention of the sleeping-car. It is worth remembering that all these were born and brought up in country villages and had only the opportunities afforded early in the century by village schools. There is something to be said for the superior advantages of the city, but it has no monopoly in the production of strong men and women. The determining factor is not the location, but the strength or weakness of the heredity and the home, and it is true, we suppose, now as it has always been, that there is less room for the easy self-indulgence that kills strength in children in country than in city homes.

Reserve in the  
Home

Too much emphasis cannot be laid on the importance of winning a child's confidence and encouraging him to talk freely to mother or older sister about his interests, his thoughts and his friends. At the same time there is something to be said about the cultivation of reserve, especially in regard to other people. Beyond a certain point we have no right to discuss the private affairs of our friends even in the home circle. Honor requires us to keep some confidences even from the nearest members of our own family as sacredly as we should guard family secrets from outsiders. We have in mind a woman who is so interested in her neighbors and so fond of discussing their movements with the person to whom she chances to be talking that her friends dare not confide any information which they do not wish to become common property. They know at least that nothing is ever kept from her family. From childhood she has always told every bit of news at home regardless of whom it concerns, because secure in the assurance that it would not be repeated; but the habit thus formed has developed into a relish for gossip not always kept within safe limits, and this well-meaning and kindly woman is fast losing the sense of

honor and delicacy which one desires in one's friends.

## The Child in Public

BY GRACE DUFFIELD GOODWIN

When we Americans are not quite certain as to the proper manner of treating a subject, we are inclined to search for its humorous aspect, and because we have a keen sense of the ridiculous we are likely to forget that very often another mode of presentation is both necessary and desirable. No one takes our American children as they appear in public quite so seriously as do our foreign guests. They stay with us for a short time, and go home to turn us into "copy." A large share of this interesting copy is furnished by our children. From Dickens and Thackeray to Rudyard Kipling and the French author of America and the Americans (shrewdly suspected of being indigenous to the soil he criticises), each writer has a chapter of personal grievances as to the bad behavior of the junior citizens of the republic.

For ourselves, we regard the question with merriment. Our boys and girls are bright—"smart," we sometimes hear them called. They can travel alone, choose their food, their clothes, their studies and their amusements at an age when the children of other lands are not out of the nursery. Mr. Burdette writes a humorous article upon the Public Child which is most entertaining, the comic papers satirize him gently each week, and his parents are much diverted.

But there are some matters that we cannot afford to treat lightly, and one of these is the behavior of our boys and girls in public. If we might go to the root of the evil, it would be to ask why they are found in such numbers in public places. However, when they are there, is no control to be exercised over them? Parents who have the best of judgment in every other way seem woefully blind to the defects of their own children. A man who would exact obedience from a horse, a dog, a servant, knowing obedience to be productive of ultimate good to animal or man, will be with his child "a mush of concession." No obedience is exacted, none is given, and the child, who is not the responsible one, becomes in the end the chief sufferer.

Practically, the result is painful in the extreme. Our hotels and our railway trains and our steamers are full every summer of a mob of lawless little people, who terrorize and tyrannize, who monopolize the best seats, the entire length and breadth of the deck and the whole conversation. They sit up until all hours of the night, crowd the dancing floor when permission can be wrested from the manager, perform torturing and ear-splitting melodies upon the piano, and grow pale with excitement over the iniquitous gambling machines that have disgraced some prominent hotels during this past summer.

Poor little figures of men and women that we have seen! One of them, in full evening dress, strutted up and down the brilliant corridor of a hotel that provided "children's club rooms." He corrected and contradicted his parents; he had more money than any boy of ten ought to know anything about; he bullied and feed the

waiters; he smoked cigarettes. In his own parlance he could "look after himself," and the father and mother smiled in bewildered recognition of his budding manhood. When a child wears evening dress, dances until midnight and orders wine with his dinner, who is responsible? Not he, surely. Some one has wantonly deprived him of his childhood, that infinitely precious thing so soon lost, and forever beyond recall!

This illustration, although drawn from life, need not be taken as a criterion of the whole, but it is the result to which thousands of badly governed children are gradually tending. These boys and girls are victims of the folly and selfishness of their elders, people who are unwilling to deny themselves any temporary enjoyment even for their child's lasting good.

I cannot find it in my heart to blame the children, but I blame the fashionable mother who kept two little girls, dazed and cross with deferred sleep, sitting beside her until midnight because she "wanted to watch the dancing." She missed more than she ever guessed. She was willing to substitute the glaring light and heavy air for the darkness and peace of that distant room where soft little arms around her neck and the gladness of the child hearts because mother had come in her pretty gown to put them to bed would have been her reward for the insignificant self-denial. Women lose the best out of their lives who lack a sense of proportion between essentials and non-essentials, between real and sham, between sacrifice and selfishness.

An English geography, in use a few years ago, described America as a place "where people have no homes, and live in hotels." For three months in the year this is so sadly true that possibly it may serve in part to answer the question. If home is abandoned, can no better substitute be found than the forcing atmosphere of a great hotel? Ought not mothers, to whom God has intrusted the care of little children, deny themselves the relaxation that a hotel life might bring them when they realize how detrimental it is to their children physically and spiritually? It is small wonder that children, sensitive to any change in their accustomed ways of life, become, when deprived of their usual food, rest and recreation, irritable and forward in behavior. Under like circumstances, were the whole world still a place of wonder and excitement, were the smallest events of great importance, the least disarrangement of settled plans material for nightmare, we, too, would be fretful, nervous, loud-voiced, impatient, frightened, angry. The confusion and noise of such life is in itself a great drain upon the nerve force of children. They are stimulated to the use of unnecessary energy, and unusual exhaustion results.

A child is not a perfect creature of none but angelic tendencies until subjected to our corrupting influence. This statement, so often and seriously made, can be upset by the first baby of your acquaintance. But he is an impressionable little being, often (not always) easily led into right and sensible ways of living and thinking. The child in public is what his parents make him, and their handiwork is too often the result of carelessness and selfishness.

## Nature's Frolic Bush

BY MARTHA C. RANKIN

The days of late October and early November seem to be nature's frolic time. Then the serious work of the year is over. She has perfected the whole list of her treasures, from the delicately scented pink and white arbutus to the exquisite fringed gentian of cerulean hue—not one has been wanting. Her fruits and nuts, too, have all matured and ripened, and every tree and bush has been decked out in gay autumnal dress before being left to shiver in nakedness or with a brown remnant of former abundance. Everything is finished, and before settling down to the long quiet of the winter's sleep nature annually enjoys a merry-making, when she casts "dull care away" and frolics like a happy, careless child.

See how she plays with the leaves, driving them hither and yon as the fancy seizes her. No sooner have they settled down into some hollow or cranny where they are counting on making themselves comfortable for the winter than she capriciously summons them from their hiding-place and whirls them high in the air, reserving a handful to toss into the face of the wayfarer. You can almost hear her laugh and can fancy her peering out from behind a huge oak to watch the discomfiture which she has caused. All the sprites and goblins, witches and spirits steal out to join in the frolic on October's last night, but by day she seems quite content without their aid.

Like all gamblers she prepares a surprise for her holiday, and a brilliant one, indeed, it is. She has had enough of orthodox, well-regulated plants and trees, now she shows what queer things she can do when she chooses. So in the midst of the general brownness and dullness she lights up bush after bush with the most delicate fairy torches, which so illuminate the woodland as to give the effect of sunshine even on a cloudy day. Who does not know autumn's frolic bush, so appropriately named the witch-hazel?

The spreading, irregular shrubs, sometimes reaching a height of twenty feet, their brown boles diversified by white and gray patches after the manner of the painted beech, shine out with golden yellow blossoms and challenge the admiration of every passer-by. They will have no leaves to spoil the effect; they wait till the woods are bare so that every one of their exquisitely fringed blossoms may be seen and admired. Indeed, it often happens that the bushes are covered with a light snow in the height of their blossoming, and the effect is, indeed, bewitching.

What care we though the learned tell us that the name is all wrong, that the spelling should be *wych* and has nothing to do with witches, but simply means soft and pliant, that hazel is misleading, seeming to indicate a relationship with the bush which bears the well-known hazel nuts, whereas that belongs to the oak family and is, botanically, far removed? The botanical name, *Hanamelis Virginica*, does not fare much better at their hands. "Virginian tree like to an apple tree" it certainly is not. Some one proposes that the Greek "*hama*" may be rendered "accompanying," as the blossoms accompany ripe apples. We are not troubled by their

explanations. To our thinking, nothing could be more appropriate than witch-hazel for a shrub which to the uneducated eye resembles a hazel and which suggests witchcraft in more ways than one.

Its forked twigs have from the earliest times been popular as divining rods, and are still used in rural districts to locate underground springs and ore beds. The shrub possesses medicinal properties too, and long before the white man appeared the Indian gathered the bark each year and prepared a lotion supposed to be a magic cure-all for sores, bruises and local inflammations, probably much the same remedy as that extensively used today.

Let us examine a single one of the blossoms, which Thoreau has aptly likened to "furies' hair." Alone it is inconspicuous enough with its four-parted calyx, four long crumpled petals and short yellow scales, but massed in clusters in the axil of every leaf the resultant gold is both showy and artistic.

On almost every shrub we notice not only blossoms but seed pods. Some of these have sprung open, disclosing shining seeds which give an odd suggestion of bright black eyes peering out at us, for all the world like a little witch. These are the fruit of last year's blossoms and now, after twelve long months of quiet, they are beginning to shoot out from their snug beds with a sharp report. To be under a shrub just as the nuts are dropping like a shower of small shot is an experience which adds to one's conviction of the mysterious nature of the bush. It is very amusing to carry some branches home and watch the surprise of friends when the explosions send the shining seeds over their books or in their faces.

The construction of these seed pods is ingenious and interesting. They consist of two textures—the inner one soft, the outer hard and contractile. When ready to open, a narrow fissure appears which slowly widens till the halves are spread apart. Meanwhile the inner seed cells are splitting also, and as their hard edges are turned inward and downward the oval seed is expelled with considerable force. Though small and oily this nut is classed as edible—perhaps it would be if one were starving, but we are content to leave it for the birds and squirrels. Quite often a single branch contains buds, blossoms, ripened seeds, empty shells and a curious burr-like excrescence which seems like a second fruit, but it is really a gall constructed by an aphid for the safe keeping of its eggs.

Our only American plant of such topsyturvy habits and with a recorded blossoming time from late September to New Year's Day, the witch-hazel, ought to be more widely known and its beauty and peculiarities more universally appreciated.

Whatever children read let us see that it is good of its kind and that it gives variety, so that no integral want of human nature shall be neglected, so that neither imagination, memory nor reflection shall be starved. I own it is difficult to help them in their choice when most of us have not learned to choose wisely for ourselves. A discriminating taste in literature is not to be gained without effort, and our constant reading of the little books spoils our appetite for the great ones.—*Kate Douglas Wiggin.*

## Closet and Altar

*Pray, till prayer makes you forget your own wish and leave it or merge it into the will of God.*

The first concern of the church is the act of worship, an act of looking up to God, that he may illumine and command. To join others in adoration, to feel the nearness of God, lay all ambitious hopes and memories at his feet, is the supreme act of the church. It requires an effort of will, at once the most difficult and rewarding of spiritual acts. There must be strenuous energy and soul-sweat. It is not done by the ease and luxury of indolent souls, but it is an achievement of thought and passion. No one succeeds as a worshiper who does not put into his effort all the earnestness and attention of business. Many enter the church without definite intention of worship, to hear the sermon or the music, and these are not entering into the true spirit of worship. How really to worship God, to open ourselves to God's light by a supreme act of self-consecration, should be most carefully studied.—*Dr. C. M. Lamson.*

Come, Holy Spirit, from above,  
And from the realms of light and love  
Thine own bright rays impart.  
Come, Father of the fatherless,  
Come, Giver of all happiness,  
Come, Lamp of every heart!

O thou of comforters the best,  
O thou the soul's most welcome guest,  
O thou, our sweet repose;  
Our resting place from life's long care,  
Our shadow from the world's fierce glare,  
Our solace in all woes!

—*Lyte.*

There is only one way to get to know God, and it is along the path of obedience, along the path of bowing our stiff knees, and opening our lockjawed mouths, and praying out of our hearts, and giving our entire obedience to his will.—*Rev. John McNeill.*

Gracious Father, be unto us all what we need most. We must find the Heart that warms all things or we shall die in darkness and have no more hope. We know not what life is except that it is pain, struggle, a blossom that never comes to fruition, a grave that is never satisfied until we come to Christ and bear his sweet words of love. Then we see the Father, then we hear the voice in the cloud, then we know that the storms are but driving us home. Lord, abide with us; comfort us with exceeding comfort, lest we be swallowed up of sorrow and darkened by the spirit of fear. Thou knowest how our vows have been broken, and our prayers have been plucked back from heaven without answer and without blessing. Have compassion on us and work out in us all the ways of thine own love. Cry unto us by all the ministries of nature and especially speak to us by the still small voice of the Spirit, saying that our iniquities are pardoned. We would leave our necessity as our unspoken prayer—not what we want in our ignorance, but what we really require for our spiritual nourishment and discipline and perfecting do thou in thy great mercy give us this day from heaven. Amen.



## The Girlhood of Rosa Bonheur

By Janet Sanderson

A young painter, named Raymond Bonheur, lived in the early years of this century in the old French town of Bordeaux. He married one of his pupils, an orphan without fortune, and of this marriage there was born on March 21, 1822, a little girl, Rosalie, who was destined to make a much greater name than her father in the art world. As Bordeaux offered few opportunities to an artist who was obliged to support a family, he moved to Paris.

From infancy Rosalie had shown a remarkable degree of energy and will as well as an exceptional power of mind. Her mother once said to the father, "I cannot say what Rosalie will be, but of this I feel sure, she will be no ordinary woman." The child had a deep love for animals and for pictures of animals. When she was seven years old she used to steal away to the pork butcher's shop near by to admire the sign—a wild boar's head, rudely carved and coarsely painted. When Rosalie was missing she was sure to be found wrapt in admiration before this crude work of art.

The little girl had all sorts of odd ways and was up to all sorts of queer tricks. She made friends with the whole cat and dog population of the neighborhood. She would scamper into the midst of a drove of cattle and pat them on the forehead, and would run after sheep and goats. She would not learn her catechism nor say her prayers, and she repeatedly stole away from school to spend hours in the Bois de Boulogne, listening to the singing birds, chasing butterflies, watching the horseback riders, followed by a crowd of admiring gamins, whom she entertained by drawing in the sand with a branch of a tree pictures of all the animals, peasants and riders that passed. Her teachers complained that she would do nothing in school but cover her copy-books with sketches of shepherds, horses, cows and sheep, and often she was found on a stool in the corner, her head covered with the dunce's cap.

The dear mother had died, and the good father was perplexed to know what to do with this wayward child. She knew no grammar nor a line of geography, and the teachers said she couldn't learn. So, after much deliberation, he decided to put her with a dressmaker, to gain her living by sewing, but alas! needlework proved as little suited to the child's taste as grammar had at school, and she stayed but a week. Again the poor father was in despair, but at last he placed her in a fashionable boarding school, where he taught the pupils drawing. Here her ill manners, disorderly hair and dress earned her the title of "the little beggar." She

was repeatedly ignored by the teachers and aristocratic girls, but her inborn talent for drawing was turned into artful revenge. She made caricatures of them by reproducing in pen and ink grotesque processions of animals, whose heads were those of her teachers and the hateful girls. This made the whole crowd of fashionables so ridiculous that she could



ROSA BONHEUR AS A GIRL.

not be forgiven and was discharged, even though she had earned the first prize in drawing.

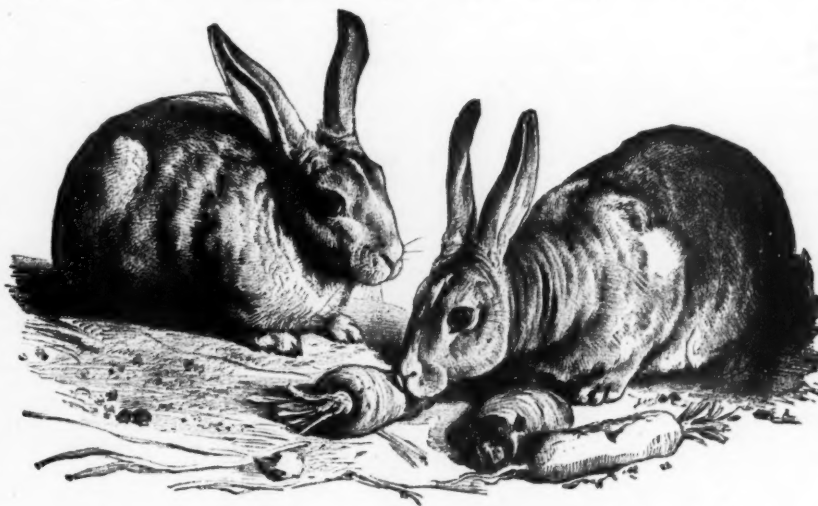
Her father, now recognizing the fact that nothing appealed to the taste of Rosalie but drawing and painting, resolved to develop this extraordinary disposition and set about giving her lessons. Day by day she went with him to the Louvre, staying from early morning till closing hours, hardly allowing herself time for the bit of bread which was her noonday meal. In those days great indignation was expressed at the notion of a woman devoting herself to art, and very

worked steadily in the studio with his children, all of whom showed a love of art, and when evening came he would sit in his big arm-chair, reading to them some interesting tale from their favorite authors—Walter Scott and George Sand—while the young artists designed and sketched, the little Rosalie always excelling.

On one of these evenings they were listening to a description of a rural scene in one of George Sand's stories, *La Mare au Diable*, where a young and robust peasant is plowing the rich ground with vigorous oxen and the bright autumn sunlight spreads over the landscape. As the father reads, "It would be a noble subject for a painter," Rosalie exclaims, "Yes, George Sand is right; she must be fond of animals to describe them in so masterly a manner." Rosalie never forgot the description of this scene, and years after painted the subject, calling it *Le Labourage Nivernais*—Plowing in Nivernais. The picture now hangs in the Luxembourg Palace in Paris.

In order to study without obstacle the young girl broke through conventionalities and indulged in many eccentricities. She cut her hair short, parting it on one side, and wore boy's clothes in order to go to the horse market in Paris, where she could sketch without comment from ill-mannered men. She made excursions into the fields and lodged in huts of herdsmen, who marveled at this big boy's genius in drawing their favorite animals with such accuracy.

When she was eighteen years old she ventured to paint a picture for the Paris Salon, taking for a subject her two pet rabbits nibbling carrots, a reproduction of which accompanies this article. The original painting is now in the possession of her sister, Madame Peyrol of Paris. Rosa Bonheur began her exhibitions by painting rabbits, and aspired to ascend gradually in the scale until she could paint the horse, which Da Vinci considered the noblest model after man that an artist can copy. In time she gave



novel was the sight of this pug-nosed, square-faced little girl, in a linsey-woolsey gown and wooden shoes, her yellow braid, tied with a shoestring, hanging down her back, mixing paints and working quietly by her father's side, copying the beautiful work of the great masters.

When the Louvre was closed she flew to the fields, where the landscape and animals had always a special charm for her. She turned the studio of the Paris house into a farmyard, and brought thither a collection of cats, dogs, ducks, chickens, pigeons, rabbits and birds. The father

to the world her famous painting, *The Horse Fair*, in 1853, which now hangs in the Metropolitan Museum of New York.

The artist's absorbing passion for animals added constantly to her farmyard studio in the sixth-story flat, and in a neighboring apartment she installed two sheep, a heifer and a goat. It was a sight for the eyes of the curious neighbors when she took her flock down the stairs, through the courtyard and out to the grass-covered fortifications to feed. A parrot and a monkey added to the sights and sounds of this aerial studio, and later

in life her farmyard was transformed into a menagerie, when she added lions, tigers and wild horses to her collection, all of which served as models for her famous pictures.

Rosalie, the daughter of an artist, lived in the air and influence of an artistic circle. The whole family are well known in art—Isadore became a sculptor of animals; Juliette, who married M. Peyrol, is a painter, who signs herself Juliette Peyrol-Bonheur; Auguste, the brother, became a landscape and animal painter of reputation, one of whose most important works, *Cattle in the Forest*, is in the Metropolitan Museum of New York. And when the father died, in 1849, his happiness was full, for he had seen his own beloved child and pupil, Rosalie, placed on a level with the greatest masters, and known throughout the wide world as Rosa Bonheur, the animal painter.

### November Days

Who said November's face was grim?

Who said her voice was harsh and sad?  
I heard her sing in wood-paths dim,  
I met her on the shore so glad,  
So smiling, I could kiss her feet.  
There never was a month so sweet.

October's splendid robes, that hid  
The beauty of the white-limbed trees,  
Have dropped in tatters; yet amid  
Their perfect forms the gazer sees  
A proud wood-monarch here and there  
Garments of wine-dipped crimson wear.

In precious flakes the autumnal gold  
Is clinging to the forest's fringe;  
Yon bare twig to the sun will hold  
Each separate leaf, to show the tinge  
Of glorious rose-light reddening through  
Its jewels, beautiful as few.

Where short-lived wild flowers bloomed and died,  
The slanting sunbeams fall across  
Vine-broideries, woven from side to side  
Above mosaics of tinted moss.  
So does the Eternal Artist's skill  
Hide beauty under beauty still.

And if no note of bee or bird  
Through the rapt stillness of the woods  
Or the sea's murmurous trance be heard,  
A Presence in these solitudes  
Upon the spirit seems to press  
The dew of God's dear silences.

And if, out of some inner heaven,  
With soft relenting, comes a day  
Whereto the heart of June is given,  
All subtle scents and spicery  
Through forest crypts and arches steal,  
With power unnumbered hurts to heal.

—Lucy Larcom.

### A Dog at the Telephone

One morning, not long ago, my sister went to see a friend who lived a mile or so from the rectory, taking with her our little brown cocker-spaniel. When she left she quite forgot the dog, and as soon as our friends discovered him they did all they could to make him leave, but with no avail. Some hours passed and he was still there, so they telephoned to let us know his whereabouts. "Bring him to the telephone," said my sister. One of the boys held him, while another put the trumpet to the dog's ear. Then my sister whistled and called, "Come home at once, Paddy." Immediately he wriggled out of the boy's arms, rushed at the door, barking to get out, and shortly afterwards arrived panting at the rectory.—*London Spectator*.

### Tangles

#### 98. CHARADE

Have you read in the chronicles old,  
In the TOTAL of St. Crispin told—  
The martyred first maker of shoes—  
How the leather to Crispin was given  
By the angels, who brought it from heaven,  
All shining and ready to use?

And the shoemaker's good patron saint  
Made the very first shoes—fitting quaint  
As becoming their origin new—  
But the years in their long revolution  
Brought their changes; by slow evolution  
Came our boot, with its ONE, from the shoe.

It is but a TOTAL I know,  
This angelic gift long ago,  
Yet we thank old St. Crispin for shoes.  
While at fashion, the tyrant, we grumble,  
We admire our long toes—though we stumble—  
All shaped like a pick at the TWOS.

E. E. C.

#### 99. BUILDING A DAM

A college professor out West tells how he convinced a friend who did not believe beavers could build dams. He bought a baby beaver of a hunter and sent it to his skeptical friend.

The creature became a great pet in the house, but showed no signs of wanting to build a dam, until one morning a leaky pail full of water was put on the floor of the back kitchen. The beaver was there. He was only a baby, to be sure, but the moment he saw the water oozing out of a crack in the pail he scampered into the yard, brought in a chip, and, placing it at a distance from the pail equal to the diameter of the pail, began building his dam. His owner was called and gave orders, after watching the little fellow, to have the pail left where it was. The industrious beaver kept at his work until he had built a solid circular dam all around the pail, the water both within and without the pail being now at a level with the top of the dam.

The professor told this story to a class in mensuration, when illustrating the theorem, "Similar figures are to one another as the squares of like dimensions," and asked his students to determine the height of the dam if the pail was thirteen and a half inches high.

F. L. S.

#### 100. HYMN HUNT

Lines from twelve different hymns. Give first line of each hymn and its author.

1. How we will bless the Lord
2. And hymns of glory sing.
3. According to thy word,
4. O thou Almighty King.
5. Sing of his dying love.
6. Of pardon, grace and peace,
7. With all thy saints above.
8. Glad songs that never cease.

9. Join all the ransomed race,
10. To whom the Saviour came.
11. Be children of his grace;
12. Proclaim abroad his name.

F. S. A.

#### 101. A SEARCH AMONG THE AGES

1. Four ages for the traveler.
2. Poor emigrants' age.
3. Three summer ages.
4. Conversational age.
5. A brave man's age.
6. A doctor's age.
7. A nobleman's age.
8. A profane age.
9. A father's age.
10. An old man's age.
11. An added age.
12. The age of slavery.
13. The age which once bought a birthright.
14. The age of the United States.
15. Age of Uncle Sam's revenue assistant.
16. The age for which women are struggling.
17. The adhesive age.
18. The age which follows a lover's quarrel.
19. Age for a maxim.
20. Hot weather age.
21. Three ages for the Board of Health.
22. A bird's age.
23. One's own age.
24. Two ages for a minister.
25. The age of the mint.
26. The coachman's three ages.
27. A gamester's age.
28. A sailor's three ages.
29. A superintendent's age.
30. A lonely man's age.
31. A real estate dealer's age.
32. The gardener's age.
33. A soldier's age.
34. The President's age.
- 35.

Two ages of war. 36. The seeing age. 37. The offensive age. 38. The Indian's age. 39. The age of the seer. 40. The age you have now reached.

MARY B. SLEIGHT.

[Some of the "ages," of course, may vary somewhat from those intended by the author and still be appropriate. A nicely bound book of standard literature, editor's selection, will be given the sender of the most complete and neatest list of ages that apply.]

#### 102. ENIGMA

Men agree I am most fair—  
At least the greater part;  
Mine to claim the largest share  
Of every honest heart.

You and I seem always near,  
Though distance part us two;  
Mine to quiet timid fear  
With love so warm and true.

Lowly often is my place,  
Yet center of the home;  
Lacking me you'll find no race,  
However far you roam.

AGNES A. ACTON.

#### ANSWERS

95. 1. A dawn in October. 2. A sunset in October.

96. 1. Trunk. 2. Brow. 3. Hair (hare). 4. Temples. 5. Chest. 6. Nails. 7. Teeth. 8. Two lips (tulips). 9. Muscles. 10. Bridge (of the nose). 11. Ear. 12. Heels (heels). 13. Mouth. 14. Eyes and nose (eyes and noses). 15. Tongue. 16. Heart (hart). 17. Pupils. 18. Sole (of the foot). 19. Palate (palette). 20. Elbow. 21. Arms. 22. Palm. 23. Bones. 24. Ball. 25. Head. 26. Veins (vanes). 27. Lid (of the eye). 28. Pores (pours). 29. Calves. 30. Feet (feat).

97. 1. When he is filling his deep chest. 2. When it contains an account of the Bonapartes (bony parts). 3. When you try to find the circumference by multiplying the length of the radius. 4. When it is in a ring. 5. When her eyes and nose ("eyes" and "noses") occupy too much space. 6. When they could not see to browse (two brows) any longer.

### For Ambitious Boys

Washington has been a great place for the discovery of smart boys. I once heard a very distinguished man say that he was earnestly engaged in studying some photographs in the Congressional Library in 1870 when the director looked over his shoulder and asked his name. After a moment's consideration the director gave the youth a card to Professor Henry, who started him on a course of study that made him famous. Professor Newcomb, now perhaps the greatest living astronomer, narrates that he was keeping school on the eastern shore of Maryland, and happened to refer a mathematical problem to Professor Henry. This disclosed him and soon made him head of the *Nautical Almanac*. A boy in a country store in Pennsylvania wanted to learn how to poison bird skins and wrote to Professor Baird in such intelligent fashion, illustrating his letter by means of sketches made with cheap crayons, that the professor at once set his heart and eye on him. This man is now one of our most distinguished ornithologists.

I have just heard of another delightful finding of this kind. In 1871 a bright boy from Ohio, on his way to Salem, Mass., to complete his normal school training, stopped over in Washington. Instead of fooling his time away he took his color box under his arm and went to the Smithsonian. While absorbed in trying to copy the delicate tints of a South American bird, Henry Elliott looked over his shoulder and said: "You do well, would you like to get employment? I am called to Cleveland and Dr. Meek has some drawing of fossils to be done. Come with me." This was William H. Holmes, long time associated with the Hayden and the Powell survey, lately head of the anthropological department of the Field Columbian, and now one of the three head curators of the National Museum. I notice this, however, in all cases, my boys; none of these youth was waiting for things to turn up. He was discovered while in an inquiring state of mind.—*The Examiner*.



## The Conversation Corner

[NOTE. Mr. Martin having gone off somewhere—I believe to Tennessee—without seeing his proof, I have to omit the cut of Paul Revere and how he (Mr. M.) started on his bicycle trip.—D. F.]

Curving around the ancient college in Cambridge, ancient even when Washington took command of the little American Army under the Elm—which as well as his headquarters at the Longfellow mansion you will turn aside to see—I almost ran into one of our well-known Cornerers on his wheel in North Cambridge, made a call on another and pedaled on past Cooper's Tavern in Menotomy (now Arlington, I think) imitating my predecessor only so far as to arouse one family there—because they were Cornerers!

Going on from there I had a funny experience with a little fellow who rang his bell sharply to have me keep out of his way while he wheeled past me. I rang my bell and wheeled past him—to his great surprise. He looked at me comically and tried hard to regain his place. Meantime, several other boys saw the race and ran after us, one of them shouting: "Take to the gravel, Bill"—perhaps the name wasn't "Bill"—and he took to the gravel, but without avail; he soon fell behind, doubtless explaining to his companions what was the matter with his wheel, possibly saying that he believed that old fellow was Paul Revere himself! As I do not wish to seem to boast, I will

add that this is the only person or thing I went by in my whole ride, scarcely excepting the Bedford gravel teams driven by the shouting Italians!

The fine old Munroe Tavern on our left shows that we are now in Lexington—be sure and stop there, remembering that Lord Percy stopped there on his retreat and made it his headquarters and hospital for a little time, as also General Washington for the night on Nov. 5, 1789, 108 years ago this week. One would like to know what the great general had to say to Mr. Munroe, the innkeeper, who was an officer of that first company of minute men who began the Revolution. If you put up at the same house that I did in Lexington, you will find a group of Corner children, whose questions and conundrums popped as fast as the horse-chestnuts they put under the backlog in the fireplace. The first thing I heard in the morning was the voice of a boy in my bedroom, saying, "Mr. Martin, I am ten years old this morning!"

The forenoon was too short to visit, even with bicycles, all the sites and sights of Lexington. By courtesy of a descendant of an original Lexington patriot who had the keys, we were permitted to go into the Library and Town Hall out of regular hours. The thing to be seen in the hall is the great picture of the scene on Lexington Green: "The Dawn of Liberty, April 19, 1775." The settlers were

covered with ballots from the caucus of the night before, containing names familiar in the roll of minute men, showing the heritage of men still free to think and act for themselves. In the Library were statues, paintings and relics connected with the famous struggle, the one which specially interested me being the tongue of the bell that gave the alarm on that dreadful night. The belfry in which it hung, then standing on the Green, is now carefully preserved on a neighboring hill, but alas, when there, I had no key to unlock it, so lost the pleasure of climbing the ladder to the top!

The ancient granite monument over the graves of the victims of the massacre erected, I was surprised to see, as early as 1799; the stone showing the "line of Minute Men"—"if they mean to have war, let it begin here"; the elm planted by General Grant on the one hundredth anniversary of the conflict; the house to the door of which its wounded owner "dragged himself and died at his wife's feet"; the house where "a voice in the darkness, a knock at the door" aroused Sam Adams and John Hancock—all these and others, so commonplace on the history page, have a different meaning when you stand be-

were other Cornerers and other historic houses, but I had not time to see them. My goal was the home of two of our Corner correspondents in an adjoining town, which after sundry turns and inquiries I found. I spied two boys standing at the back of the barn, watching the interesting process of cutting up ensilage for a huge silo, and I knew well enough they were *our boys*!

The first thing they did was to harness one of their horses and take me to the banks of the Concord River, not far away. For what? To see two big bowlders lying on the river's edge, perhaps fifty feet apart. They had lain there for hundreds of years—so have very many other rocks. But these rocks have a history. John Winthrop, as you know, was the first governor of Massachusetts Colony, and as such the founder of Boston. He was several times re-elected, and was a great and good man. Thomas Dudley was his deputy-governor, and was also governor four times, although each term lasted but one year. Between these men a sharp controversy arose, which continued long and involved many other persons and interests. But in November, 1637—just 260 years ago this week—the

General Court granted to them 1,000 acres of land each in the region called by the Indians *Shawshin*. Governor Winthrop's Journal describes in quaint way how, a few months later, they went to Concord and

thence down the river—doubtless in a canoe—to select the land. By pleasant courtesy,

... they offered each other the first choice, but because the deputy's was first granted, and himself had store of land already, the governor [*i. e.*, Winthrop] yielded him the first choice. So, at the place where the deputy's land was to begin there were two great stones which they called the Two Brothers in remembrance that they were brothers by their children's marriage, and did so brotherly agree, and for that a little creek near these stones was to part their lands.

And here, side by side, are the Brother Rocks still, one marked *Winthrop*, the other *Dudley*, preserving at once a historic boundary and a beautiful reminiscence of the way two men of strong will and diverse opinion can "brotherly agree."

As we left the river, with its thick masses of cow-lilies, and went back to Billerica (for the rocks are now both on the Bedford side of the line), the boys showed me the nests of the gray squirrels, which are unusually numerous and tame this fall, they said. They told me too of the farm, the products of which we classified as cream, corn and cabbage; I think there were forty ensilage-eaters and cream-producers. With such surroundings and with good schools and books and papers, do you not think those boys are happy? We had a happy time at the farmhouse that night! The next morning it rained, and I had to come home by train.

*Mr. Martin*



THE BROTHER ROCKS.—(From photographs by Billerica brothers)

side them—that is why I am always urging you to visit historic places.

But I must hurry along. After a little way, it was not easy to hurry! Coming to a place where a road turned off, I noticed—on the road that turned—a sign admonishing travelers that the road was impassable, and instructing them to go the other way. But, strangely enough, it gave no hint which road must be avoided, except that it was the road to "the Shawshin," which did not enlighten me at all. Near this place was the sign displayed there last Patriots' Day:

This is the house where Paul Revere would have stopped if he had come this way!

I thought, if he had come this way, he would surely have gone straight ahead, and I went that way. I went wrong—and had to go back around that poor, old crooked road. Will Cornerers suggest to the selectmen or road commissioner the propriety of putting an arrow or finger on that sign board?

With this delay it was twelve by the village clock when I crossed the bridge into Bedford town. It was just the right time, however, for I found an old friend from whom I parted on the day that the armies of Washington and Cornwallis—I mean of Grant and Lee—fought their last battle. I found his boy, too, with his cabinet shelves of stones and shells—if any brother collector wishes his address for exchanges I will send it. There

## English Congregationalists at Birmingham

By Albert Dawson

Coming from east, west, north, south of this little island, 1,500 ministerial and lay delegates met in the busy midland city of Birmingham, where R. W. Dale spent the whole of his ministerial life, for the fifty-eighth autumnal assembly of the Congregational Union of England and Wales. From Monday to Friday, Oct. 11-15, meetings were held morning, afternoon and evening. The memory of Dr. Dale overshadowed proceedings, the principal gatherings being held in Carrs Lane Chapel, in which he preached for forty years, and many earnest tributes were paid to him and thankfulness expressed that in J. H. Jowett so promising a successor has been found.

A leading feature of both the spring and autumnal assemblies of the union is the chairman's address, which usually takes the form of an elaborate pronouncement on some important subject and occupies from an hour to two hours in delivery. The high level of Dr. C. A. Berry's spring address excited great expectation, and his autumnal address on *The Churches of Christ and the Kingdom of God* was a worthy, and in some sense necessary, sequel and supplement to his Congregational Churchmanship. The central theme was the vital distinction between the church and the kingdom. Some thought that in his May address Dr. Berry unduly exalted the church. He has now made it clear that he holds that the church is but "a means to an end," "an ephemeral and expedient necessity," and that "the kingdom will survive the church." "As the preacher is servant of the cross he proclaims, so is the church servant of the kingdom it exists to promote, and neither preacher nor church of much account in themselves." Dr. Berry took occasion to explain his claim to the title *High Churchman* which has disquieted some sturdy Nonconformists. Disavowing any taint of sacerdotalism, he said that "High Church Congregationalism" is the affirmation of the church, of the church's privileges, powers and duties, as against the individualist on the one hand, who thinks he can complete his spiritual culture and fulfill his duty to Christ and humanity without coming into associated fellowship, and, on the other hand, as against the priests, who have arrogated to themselves the functions and even the very name of the church, and have insinuated themselves into dominion where they were under debt of obedience and service.

Dr. Berry believes that this setting of church and kingdom into orderly and Scriptural relation will tend to heal "our unhappy divisions" by correcting inadequate and inaccurate theories and methods and setting before the churches the ideal they exist to serve. Applause followed the statements that what has been affected by science and criticism is not God, but only beliefs about God; not revelation, but only theories as to its character, method, scope; not the foundations of religion, but only the dogmas of the church; and that a diminishing number of people believe that if creation was not completed within a calendar week the apocalypse of the new heavens and the new earth must be dismissed as a delusion; that if the story of Eden be an allegory the reasoning of St. Paul is inconsequential if not dishonest; that if Moses did not write the Pentateuch grave suspicion is cast upon the knowledge or the veracity of our Lord; that if the book of Jonah must be

accepted as a religious romance, in which certain facts of history are wrought by literary art into a story for purposes of spiritual instruction, there is no reliance to be placed upon the historical character of either the Old Testament or the New.

Next to the chairman's address interest centers in the annual sermon, preached this year by Dr. R. F. Horton. Taking as his text, "As Christ is even so are we in the world," he sought to strike the happy mean between what may be called the worldly and otherworldly interpretations of Christianity. "Our problem is not altogether unlike the problem of our Lord's personality—how to remain firmly and equally planted in both worlds, to

of public houses, at the counters of shops, on the wharves, in the warehouses, and read the stirring drama at first hand?" The sermon reached a high spiritual level, and was couched in the most beautiful English.

Another great deliverance was that of Principal Fairbairn at the public meeting in the Town Hall (scene of the oratorical triumphs of John Bright and Joseph Chamberlain) on *The National Mission of Congregationalism*. Dr. Fairbairn's special theme was *Our Ideal: a Church State and a State Church*. In his masterly way he showed that there are four distinct conceptions of the relations that should obtain between church and state—the state absorbing the church, as in "holy Russia," the church absorbing the state, church and state coexisting as federated powers, though not as powers coequal and coextensive, and church and state existing in distinctness and in relative independence. Needless to say, the fourth is Dr. Fairbairn's ideal. "It represents what I do not like to call the Independent, for no state is independent of the church, no church can live in isolation from the state; the function of the church is to penetrate the state with her own great ideals; the function of the state is to guard the liberties, protect the right to be, according to its own idea, of each Christian society aiming at making Christian men."

At the same meeting Dr. Guinness Rogers spoke with amazing force, vivacity and humor on *Congregationalism of Today*. Replying to a speaker at the recent Church Congress, who said that dissent was not necessary, Dr. Rogers exclaimed in stentorian tones: "Nonconformists we have been and Nonconformists we mean to be, and it is idle for them [Anglicans] to begin to talk of reforming the standards to which we may be asked to conform. There is nothing they can devise in the way of a religious standard which is to have the sanction of Parliament which will end our dissent." There was a pathetic touch in the old man's closing words: "As one who can take very little more part in the work of the churches, I say deliberately that the future of Congregationalism in England depends on the intensity of conviction, the ardor of zeal and the self-sacrifice with which we throw ourselves into this work of church extension." An incidental reference to Gladstone evoked vociferous cheering.

On Wednesday afternoon all the leaders of the denomination gathered in the City Art Gallery for the unveiling of the statue of Dr. Dale, which, on the initiative of Mr. Chamberlain, has been subscribed for locally, and is intended to be a memorial of his services to the cause of municipal progress and education in Birmingham. Testimony as to the debt the city owes to him was borne by the lord mayor and Alderman Kenrick, one of the members of Parliament for the borough. Dr. Berry delivered a fine oration, and some words were spoken by Mr. A. W. W. Dale, who bears a marked resemblance to his father. He declared that, sitting in front of the statue, he felt the vanished form growing more real every moment. The work is of Carrara marble, stained light brown. Dr. Dale is represented seated and wearing his LL. D. gown. His head rests on his right hand, and the square of his college cap forms a support for his arm. His attitude is that of quiet meditation, but in the full, mobile face and in the



STATUE OF DR. DALE

*My beloved friend, most loved of friends, most trusty of comrades, most saintly of Christians, most noble and generous of men.—Dr. Guinness Rogers. He was, if I may be permitted to express my judgment, the most outstanding illustration within the circle of my acquaintances of a man capable of talking of invisible, spiritual, eternal things with such a note of reality, with such a precision, with such a frank and such a beautiful sense of nearness to that of which he spoke that he could turn from the discussion of earthly things to the discussion of heavenly things without creating any sense of incongruity, and could bring the unseen into one's presence without any suspicion that he was degrading it.—Dr. C. A. Berry.*

hold fast our divinity yet so as not to lose our humanity, to remain frankly and fully human and yet to hold unbroken converse with God. If we had only to live for the world to come, our course would be plain; if we had only to live for this world, our course, however sordid, would yet be easy, but we have no more right to live for this world than for the other, for the other than for this." To preserve the balance we must keep in unimpeded contact with God and in unimpeded contact with man. As to the latter requirement, Dr. Horton said: "The Christian is not called to be a monk, but to be as his Lord is in this world—a man among men," and asked: "Would it not be better, brethren, for us to trust less to bookish ways, and to go into these homes, these garrets, to stand at the street corners, at the bars



pose of the massive head and shoulders the sculptor, Mr. E. Onslow Ford, R. A., has infused much strength of character and even rugged grace. Dr. Dale was in height about five feet, ten or eleven inches; the statue has been made six feet, three inches. It is placed in a conspicuous position and gives universal satisfaction.

A pronounced feature of the conference was the determination shown to resist the march of sacerdotalism. A manifesto was adopted expressing profound sorrow that within the pale of the Church of England there has grown up a considerable party which seeks to subvert the doctrines of the Reformation, and which has introduced into the public services of the Church of England a mass of ritualistic observances such as are associated with the errors of the Church of Rome. While Anglicans of a certain type show increasing intolerance of Nonconformity, others are becoming more and more cordial. The Bishop of Coventry entertained several of the delegates, and at one session a telegram was read from the Bishop of Worcester conveying the "brotherly greetings" of the diocesan conference, then sitting.

Reference was again and again made to the advantages that are accruing from Free Church federation, which is infusing new life into the ministry and churches and giving them a consciousness of strength hitherto unrealized. A pleasing demonstration of the actuality and utility of federation was afforded by the offer of M. W. P. Hartley, a munificent Primitive Methodist layman, of £100 to the funds of the Church Aid Society, if £1,000 were raised. Nearly the whole of this sum was subscribed before the meetings closed, thus giving a further impetus to the forward movement in this society. A new era seems to be dawning for struggling country pastors. A good start has been made in the attempt to raise £100,000 for church extension in the large centers of population, promises up to date amounting to nearly £20,000. At the meetings £60 were collected for cholera-stricken Maidstone in Kent. Among the resolutions passed was one strongly condemning the educational policy of the government, and another urging arbitration in such industrial disputes as that now proceeding in the engineering trades, and lamenting that the employers refused the mediation of the president of the Board of Trade and urging them to reconsider their decision.

One of the last acts of the assembly was to commend Dr. Berry to the churches of the United States, and to express the hope that his efforts on behalf of international arbitration will contribute to the adoption of a treaty which will deepen and strengthen the friendly relations between the two countries. In moving this resolution, Rev. Samuel Pearson, whose words always carry great weight, said: "We want the American churches to know that they live in our thought and in our deep affection. We want them to know that we unite with them in earnest prayer that these two great nations may ever walk side by side in the paths of righteousness and of peace. It is not given perhaps to any one man to do very much, but we know that Dr. Berry will do his very utmost, and will leave behind an impression that will deepen and strengthen those cords of affection which bind together the churches on both sides of the Atlantic. We want Dr. Berry to show to our friends that we are in our hearts in favor of a cordial and perpetual understanding between these two great countries." The resolution, having been heartily seconded by Mr. Albert Spicer, M. P., was carried with enthusiastic unanimity. In responding Dr. Berry expressed the hope that the arbitration treaty will yet be ratified, and be of such a character as to obviate the perils through which we passed two years ago.

*Birmingham, Eng., Oct. 15.*

Fanny Davenport, the actress, contributes generously to the support of Mrs. Booth's work.

## In and Around Boston

### The Young Men's Congregational Club

The second season of the young men's organization opened enthusiastically last week Wednesday at the American House. About the usual number, over sixty members, were present, and the topic, A More Beautiful City Life, awakened an ardent interest. Prof. A. H. Munsell of the Massachusetts Normal Art School occupied most of the evening in an address on the beauty, proportion and convenience of the external city, the chief characteristic of the talk being its good sense and practicability. While much that was said referred directly to our own city, certain peculiarities of which were illustrated by typical stereopticon views, a number of other cities were visited by means of the lime-light. Rev. S. L. Loomis of Union Church also spoke briefly. Several new members were elected, and a number of others were proposed. At this meeting the new president, Prof. W. C. Boyden, presided for the first time.

### The Making of the Gospels

This was the theme of Rev. C. L. Noyes before the Ministers' Meeting. To him the synoptic problem is nearing solution. A due appreciation of the resemblances of the first three gospels is the basis of union. Mark exactly represents the normal order which guides them, and may possibly be the source of Matthew and Luke. This is in harmony with internal and historical evidence and with tradition. Matthew seems to be combined from the Logia and Mark's narrative. Luke has less of the Logia with different arrangement. The speaker called attention to the large place and function of the oral gospel as seen in Luke. He considered that there existed a large body of verbal transmissions as referred to and indicated by many statements in the Acts and the epistles. The papyrus was fragile, the human mind more permanent.

### Memorial Windows

Two churches of our denomination in this city have recently unveiled beautiful windows. A few weeks ago a series of windows in the Mount Vernon Church were dedicated in memory of William G. Means. They are located in the south transept and illustrate the Twenty-third Psalm. They were two years in making and are the work of LaFarge. In the Central Church four windows in the south transept were unveiled last Sunday, when Dr. E. L. Clark preached an appropriate sermon. These are the production of the Tiffany Glass and Decorating Company of New York, and represent the revelation of the New Jerusalem. On one side are the windows in memory of Mrs. S. Augusta French, one of the prominent women of the church, who died nearly a year ago. In this window is pictured the vision of St. John as recorded in Rev. 12 and Rev. 5. "The woman clothed with the sun" illumines with gathering splendor, like a new moon, the world under her feet. Stars are in her crown. Above and around appear the hosts of heaven. Beneath this is another window in memory of the same person, picturing clouds of angels and saints waiting in adoring expectation. To the right of these are two windows in memory of Rev. Dr. W. M. Rogers, the founder of the church, and below it one in memory of Mrs. Clark's mother, who was also a Clark. The first is a perfect type of the love of God in the person of Christ, who is set in the utmost brilliancy of light. The Central Church has already become famous for its windows, each of which is in memory of some one who has been prominently identified with the church. There remains only the north transept of the church to be supplied.

### A Decennial

Berkeley Temple's tenth anniversary next week will include an anniversary sermon, on Nov. 7, by Dr. Dickinson; a reception Monday evening by the pastors, deacons and trustees; a meeting Tuesday afternoon, when there will be a number of brief addresses on the problem

of reaching the non-church-going classes; and another Wednesday evening, when the principle addresses will be given by Drs. Washington Gladden, A. H. Bradford and President Tucker.

### The Superintendents' Union

The hard rain of last Monday night did not prevent the attendance of a larger number of members and friends than usual, owing to the fair proportion of ladies present in response to an invitation to the Boston Primary Union for a joint gathering. At the close of the supper hour the program was taken up, nearly all the speakers being women. Mrs. Erastus Blakeslee gave practical suggestions on the topic, Sunday Activities at Home; Mrs. J. R. Gow spoke on The Religious Development of Children; and Rev. A. B. Patten gave an address on Child Religion and Child Rights. All the papers were unusually helpful. Besides the invariably good singing of the superintendents, special music was rendered by Miss Mabel Vella.

## Current History Notes

Queen Victoria congratulates ex-President Cleveland on the advent of a boy baby in his home, and hopes the heir may bring him joy.

Governor Atkinson of Georgia calls on the legislators of that State, most of whom were elected on an anti-lynching platform, to enact laws that will put an end to lynching.

United States troops were sent last week to the relief of the game wardens of Colorado, who had been worsted in conflicts with lawless Ute Indians straying from their reservations in search of game.

The census of prisoners taken by the Massachusetts Prison Association shows that the whole number in the State was 8,057. Of this number 1,145 were women. This is the largest number on record, an increase of 535 over last year, mainly due to an increase in the number of commitments for drunkenness.

General Miles, in his annual report to the Secretary of War, says that good progress has been made in building fortifications both on the Atlantic and Pacific coasts. He asks for two additional regiments of artillery for garrison duty and five additional regiments of infantry. He approves of the employment of army officers as Indian agents, and reports improvement of the tribes under their care. He recommends that the waters of Alaska be thoroughly examined by the naval forces, and that at least three military posts be established to support the civil authorities.

The average citizen must often be puzzled to know how much of what is said in political campaigns is to be taken seriously and how much is hypocrisy. Henry George emphatically declared last week that if he should be elected mayor of New York he would use his utmost power to send Richard Croker to prison in punishment for his crimes. But when Mr. Croker heard of the death of Mr. George, he said it was the greatest sorrow of his political life. Mr. Platt is to be credited with greater honesty. When the tidings came to him, he dismissed the reporter with, "I have really nothing to say."

Mark Hanna will not increase public respect for himself or the party which he represents by such talk as this:

It doesn't make any difference about persons or if the candidate don't suit you exactly. The Republican organization must have the same discipline as we had in the regular army, when the boys in blue marched with their gallant leaders. As chairman of the Republican national committee I have the right to command, and you must stand by me in the dual position I now occupy. It doesn't matter whether you like my personality or not. I have no patience with the man who bolts his party because he is not satisfied with the candidate.

The day for such a use of the party lash as this in this country has past.

## THE SUNDAY SCHOOL

LESSON FOR NOV. 14

Acts 28: 17-31

## Paul's Ministry in Rome

BY REV. A. E. DUNNING, D. D.

This chapter closes the Biblical history of Paul. But it does not record the close of his life. It seems almost certain that he was after this time released from prison, visited the churches in Asia Minor and Greece, wrote his letters to Timothy and Titus, and was again arrested, taken to Rome and beheaded. Why are not these events to be found in the Bible? Perhaps because the book of Acts was written before they occurred. But, in any case, the book was not written to give biographies. It was written to show how the Holy Spirit guided the Christian Church in its infancy and growth. Paul and Peter and other apostles appear in the record only as they contribute important facts to this divine organization. This lesson presents the practical culmination of Paul's mission. The field in which the church was to work was claimed and potentially occupied. The final controversy with the Jews was ended. The great outlines of the gospel as it was to be presented to the nations were determined. This lesson, closing the account of Paul's mission, shows:

1. Its territorial culmination. Rome was the chief stronghold which Paul sought to take in his conquest of the world for Christ. The burden of his thought had been, "I must also see Rome." The Holy Spirit had said to him, "So must thou bear witness also at Rome." He had written to Christians there of his crowning ambition, "Always in my prayers making request if by any means now at length I may be prospered by the will of God to come unto you."

Rome was the center of the world. It ruled Europe westward to the Atlantic, Asia to the banks of the Euphrates and Africa to the deserts of Sahara and Arabia. It had over 120,000,000 subjects, and was practically mistress of the world. When the Christian Church became established at Rome the initial steps were completed for the conquest of all nations by Jesus Christ.

Long ago Rome ceased to be the world's center, as the divine plan for the nations progressed. Though the Roman Catholic Church still clings to it as its center of Christianity, yet even for that church its power is waning. New movements call for some new center, from which influences may radiate to bring the nations anew to the knowledge of Christ. The modern conception of the kingdom of God is to be understood for all peoples, while new inventions and new enterprise bring them closer together and make their spiritual unity not only possible but practical. Where will be the new center of the world's life and power? Do not signs point significantly to our own land? In a little more than a single century it has risen from dependent colonies to rank among the foremost nations in wealth and population. Before another century shall close New York, Chicago, Denver, or some other American city, may be in a more real sense the world's center than Rome ever was. Men of Paul's consecration, intellectual power and spiritual insight may now be called for in our Sunday schools and colleges for a greater opportunity than Paul had.

2. Its culmination with the Jews. The Jewish nation was so selfish that it fulfilled Christ's words, "He that findeth his life shall lose it." The prophets proclaimed the fact, none so impressively as Isaiah. When the Jews rejected Christ in Galilee, he applied to them Isaiah's solemn words. They were again repeated when Christ was rejected at Jerusalem. Once more at the close of New Testament history Paul pronounced Isaiah's verdict on the nation [vs. 26, 27].

Like his Master, Paul had been rejected at Jerusalem, and but for the protection of the Roman power he also would have been put to death there. Now, at Rome itself, he once

more gathered the Jews together and proclaimed to them the gospel of the kingdom of God. He did it under the most favorable circumstances. They came at his invitation. They received kindly his statement that his imprisonment was for the sake of the nation which he and they loved [v. 20]. They had not been prejudiced by reports against him from the Jews of Jerusalem [v. 21]. They listened patiently while he told them of the kingdom of God and proved that Jesus was its founder, out of the law and the prophets.

If they had then believed the gospel they might in that new center have risen to become the world's leaders and benefactors. Enough did believe it to show the genuineness and power of the apostle's preaching. But the nation had repudiated their Messiah, and here in Rome its final doom was pronounced. The Jews in Galilee had rejected Jesus for themselves. At Jerusalem they had done it formally for the nation. They had repeated the act in every province where the gospel had been preached, till at last in Rome Paul once more declared the sentence of their greatest prophet, which sealed their doom.

It does not seem beyond explanation that the Jews rejected the gospel. To have accepted it would have been to uproot much which they held most precious. The Gentiles rejected Judaism on the authority of the same Scriptures by which the Jews defended it. The secret of their sin and national ruin was that they shut out the divine Spirit from their minds, while they clung blindly to the letter of their law and perished clinging to it.

This people's heart is waxed gross,  
And their ears are dull of hearing,  
And their eyes they have closed;  
Lest haply they should perceive with their eyes,  
And hear with their ears,  
And understand with their heart,  
And should turn again,  
And I should heal them.

Is not here a lesson not to be passed by unheeded? We also live in a time when long established meanings attached to the Scriptures are challenged, not by enemies of the truth, but by Christian scholars with the spirit of Paul. Their conclusions are not to be carelessly accepted. But we must not forget the fate of the Jews who rejected without examining Paul's interpretations of their Scriptures. New life, new organizations, new knowledge of truth claim the attention of earnest followers of Christ, and no one without an open mind and an ear attentive to the voice of the Holy Spirit can find in the Scriptures the truth that is revealed for today.

3. Its culmination with the Gentiles. Nearly sixteen years before this, at Antioch in Pisidia, Paul had declared to the Jews that because they thrust from them the word of God and judged themselves unworthy of eternal life, "Lo, we turn to the Gentiles." That was a great turning point in the history of Christianity. It meant that in Christ's kingdom equal rights were to be offered to all nations. Yet Paul could not give up the idea that to be a Jew gave one a superior claim on God. Years after that he wrote that the gospel was the power of salvation to the Jew first and also to the Gentile. But now at Rome he declares that the Jews will not hear, and that the salvation of God is sent to the Gentiles, who will hear it [v. 28]. Here is the end of Judaism, so far as Christianity is concerned. The new religion separated itself completely from the old out of which it had sprung. And here appropriately the book of the Acts closes, leaving Paul at Rome "preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ."

## The Church Prayer Meeting

Topic, Nov. 7-13. A Peculiar People. Deut. 14: 2; Titus 2: 11-14; 2 Cor. 6: 14-18; 7: 1; John 15: 16-21.

In what does this separation consist? How is it shown in daily life? What is its effect as testimony on the world?

[See prayer meeting editorial.]

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NOTICE

Stewart Hartshorn  
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## LITERATURE

## BOOK REVIEWS

## PRACTICAL IDEALISM

The list of works on metaphysics and philosophy is so extensive that every new one must demonstrate its excellence in a conspicuous degree if it is to receive special favor. In spite of the fact that every author is able to take advantage of what his predecessors have accomplished, the parallel fact that they have established so high a standard compels him to do even better work than theirs, if he would make his book what he wishes. Of course not every work attains so high an ideal, but whoever reads this volume by President Hyde of Bowdoin College will concede readily that it deserves the highest commendation. Certainly we recall no other treatise upon its topic which we consider its equal. It is exceedingly concise and compact. It is closely logical. It is characteristically candid and large-minded. It outlines its subject with a due sense of proportion and with a proper concentration of attention upon essential points, and its interest increases to the climax. Its style is unusually lucid and intelligible. If there be anywhere an obscure sentence we have failed to notice it. That this clearness always ought to characterize such a work is plain. That it often is lacking is equally certain. He is adroit in illustration, using facts of common life with great skill. In this respect, as in others, the book meets the need of the ordinary student. Whether the work be used as a text-book for study and instruction, or by the specialist in his own study, it will answer its purpose admirably.

Its two main divisions discuss the Natural World and the Spiritual World, respectively. Under the former head are considered the World of Sense-Perception, the World of Association, the World of Science and the World of Art; under the second head, the World of Persons, the World of Institutions, the World of Morality, and the World of Religion. The author has mastered the processes and inferences of the great leaders of philosophic thought, and compares, analyzes and draws conclusions with a firm touch and a keen sense of fitness. In a few phrases he shows the defects of some of their positions, but also points out the real services which they have rendered to the common knowledge of philosophic truth. Sometimes he controverts commonly accepted theories, but one seldom fails to approve his course. For example, his exposition of realism in art is a masterpiece of brief and wholesome plain-dealing. It would do good if it were printed and widely circulated as a tract. It is the condemnation by a manly spirit of the corrupt taint which degrades so much of our modern art and literature and which brazenly justifies itself as the only true art.

As the author passes from the natural to the spiritual world in his discussions, it is observable that he considers the fall of man as a stage in the process of evolution. Apparently he accepts the doctrine of the fall, but hardly in the traditional sense. We are not quite clear that upon this point he establishes his position successfully, and we do not relish his language about the historicity of the birth of Jesus in the Gospel of the Infancy. But his condemnation of social schemes "which try to jump over the family to the community" deserves hearty indorsement. His recommendations in regard to public schools deserve careful heed. There is solid sense in his warning that the sportive method of teaching, which sometimes characterizes the kindergarten, gives the children that which is childish under the idea that it is in itself valuable, thus making ridiculous not only itself, but also all that is serious. It is the exaggeration of a virtue against which he protests, but there is too much force in his language, which we quote:

In the tendency, so prevalent in home and kindergarten alike, to become the companion and playmate of the child, rather than his guide and ruler, the modern parent and teacher are in danger of losing those deeper influences which come through reverence, admiration and aspiration. It is not by becoming child-like that we shall win children to true manhood [p. 182].

There is also great weight in his criticism upon the conduct of many of our lower schools. To teach people to read, write, parse and calculate elementary problems in arithmetic is of little value. The instrument too often is given without the substance. As he says, again:

The knife and fork without the food provoke to suicide. . . . Reading, writing, and arithmetic, with no sound science to feed upon; no manual training to apply them to; no hard problems of history or civil government to grapple with; no difficulties of foreign language to conquer; no ideals of great literature to cherish and delight in, are very dangerous implements to have lying about loose in a democratic society. The public school



"JACK MEETS AN OLD ACQUAINTANCE."  
Illustration (reduced) from *A Hero in Homespun*

must do either less or more, if it is to be a real educator of youth, an effective supporter of the state [p. 184].

Manual training he regards as exceedingly valuable, and he recommends what he is not alone in believing equally important, "flexible programs, with frequent irregular promotions and with examinations which test the power to do intellectual work rather than capacity to remember information." It is a mistake to try to make boys and girls alike. It is wisest to develop individuality. Examination should not be a test of power to disgorge the crude materials which the student has recently crammed, but of his power to apply the principles which he has gradually assimilated to the problems with which they are concerned. He speaks emphatically at times, and once in a while too much so. Many will dispute his declaration, for instance, that to vote on the tariff simply with a view to the effect the tariff will have on one's private business or the profit of the class to which one belongs is shameful and traitorous. But cool reflection may justify him before their minds, in the essence if not in the form of his words.

Had we space we should be glad to quote repeatedly and at considerable length from

the book. Its explanation of the superiority of religion over morality is one of the best passages. The whole discussion leads up to the recognition and enforcement of the duty of obedience to God, and Jesus Christ is exalted and his teaching commended. There is nothing sectarian in its pages, nor anything to which a Christian, no matter what his denominational affiliations, ought to object. The purpose which is kept in view throughout, and which is successfully accomplished, is to show that a sound philosophy leads up to and culminates in genuine Christianity, and the demonstration is so conceived and executed that we do not see how a logical and candid mind can fail to acquiesce in its conclusions. We heartily commend the volume, not only to the educational public, but to all that larger body of readers who are interested in such discussions. [Macmillan Co. \$1.50.]

## A HERO IN HOMESPUN

More than one Congregational minister within recent years has turned novelist, and now Dr. W. E. Barton, of the Shawmut Church in this city, has written a story, and a good one, entitled as above. Its scene is East Tennessee for the most part, and the actors in its vivid drama belong to the "mountain whites," so often brought to mind of late in connection with the work of the American Missionary Association. The time is that of the War of the Rebellion, and the book is a history as truly as a novel. This in fact is its chief defect. The author has not always been quite clear which he was writing, and portions are too largely mere records of public events for a novel, while other portions are too clearly controlled by the true novelist's aim and spirit for a history.

But this is not a serious defect. No reader can fail to yield to the charm of the pathetic, thrilling, and at times tragic, story of the character and life and sufferings of the people described. They were between two fires, overrun by both armies, subjected to cruel perplexities, disappointments and trials, and in the main were nobly loyal to the Union and to freedom. The simplicity, sturdiness and inherent dignity of their nature—in spite of their ignorance and credulity—their general fidelity to high ideals and their shrewdness and adroitness in making the best of their hard conditions, are finely portrayed. The reader's respect for them increases steadily, in spite of their shortcomings.

Dr. Barton has exhibited here no small skill in authorship. He is conspicuously just in weighing both motives and actions, whether of Confederates or Union men. His own intense sympathy with the Northern cause is evident, but nowhere does he fail to recognize that good and brave men were on the other side also. As a historical picture his book is the only one relating to its special theater of action which we have seen, and few of the many other stories about the wartime equal it in self-consistency of personal characterization, in its swift, stirring movement, or in its striking, and often brilliant, pictures of particular scenes or events. It is a capital book, and cannot fail of a large and lasting popularity. It has a few faithful and spirited illustrations, by Dan Beard, one of which we reproduce herewith. [Lamson, Wolfe & Co. \$1.50.]

## RELIGIOUS

*The Greater Gospel* [Eaton & Mains. 50 cents], by J. M. Bamford, uses the form of a story or sketch to set forth the author's idea of what religion really is. It is short and pithy, pointed and practical, and rich in a spirit of tender sympathy and hopefulness. It does not undertake to offer much in the way of theology, but it expresses the spirit which should make all religion respected and beloved.—Prof. A. R. Wells is the author of *Sunday School Success* [F. H. Revell Co. \$1.25], a book of practical methods for Sunday school teachers. It is the fruit of ample ex-

perience and observation. It wastes no time or effort in making its points and is as comprehensive as it is clear and forcible. It is diversified and interesting and it keeps ever in view the great object of all Sunday school endeavor. It deserves to be studied as well as read, and he must be indeed an expert teacher who can escape gaining from it suggestions of importance.

A number of choice extracts from the Scriptures have been gathered in a supplementary volume to the series known as the Modern Readers' Bible. It is called *Select Masterpieces of Biblical Literature* [Macmillan Co. 50 cents], and has been edited by the editor of the series, Prof. R. G. Moulton. It embodies such passages as the account of Joseph and his brethren, the witness of Balaam to Israel, the oration of Moses at the rehearsal of the blessings and the curses, the song of Moses and Miriam, etc. It is printed and bound in the style familiar to those who have kept the run of the series, and it might be used effectively as a reading-book in schools, although it contains only a small portion of the material which such reading-books made up from the Bible should contain.—Rev. G. W. Clark, D. D., the author of a *Harmony of the Acts of the Apostles* [American Baptist Publication Society. \$1.25], which appeared about thirteen years ago, has prepared a second and revised edition. The principal changes have been a few additions. A chronological arrangement of the epistles and Revelation has been appended for reading and study in connection with the Acts. The volume is scholarly in substance and convenient in form and ranks among serviceable aids to Biblical study.—*Illustrative Notes* [Eaton & Mains. \$1.25], by J. L. Hurlbut and R. R. Doherty, contains the volume for 1898 of original and selected comments, illustrations, notes, references, etc., which these authors are accustomed to issue annually as an aid to the comprehension of the International Sunday School Lessons for the year. It resembles its predecessors closely and contains much material of general interest and availability.—*Arnold's Practical Sunday School Commentary* [F. H. Revell Co. 50 cents] is by Mrs. T. B. Arnold and several associates, and it also covers the International Sunday School Lessons for next year in a commendably serviceable fashion.

Messrs. T. Y. Crowell & Co. have brought out a tasteful little book of meditations and suggestions in prose or verse called *Bright Threads* [75 cents], by Julia H. Johnston. Many of the contents have appeared in one or another religious paper. They are morally and spiritually stimulating, some of them are devotional, all of them are pleasant and the book is well suited to the time of private meditation and prayer.—*Plain Living and High Thinking* [W. B. Ketcham. 50 cents] is a New Year's homily by Dr. T. T. Munger. If it was intended for the present year it is rather late; if for the year to come it is rather early, but, late or early, it is a manly and impressive utterance in harmony with Christianity and embodying profound worldly wisdom.

#### STORIES

Messrs. G. P. Putnam's Sons have brought out a very handsome new edition of Miss Anna Fuller's popular book, *Pratt Portraits* [\$2.00], sketched in a New England suburb. The volume is too well known to need lengthy description. We need only remind our readers of its graphic and picturesque characterizations, its successful and charming reproductions of the spirit and atmosphere of a New England community, and of the blended humor and seriousness which control its delineations. This edition, which George Stone has illustrated with deft skill, will make a charming holiday gift.—*The Way of Fire* [Dodd, Mead & Co. \$1.25], by Helen Blackmar Maxwell, deals with a domestic experience—we had almost said tragedy—in India. It is a graceful and spirited story and it centers about the question of the social recognition of the Eurasians, who are half English

and half Indian, and who socially, alas, illustrate afresh the old proverb, "Between two stools one comes to the ground." All turns out well and there is both pathos and real power in the author's analyses of character and descriptions of occurrences.

We suppose that such a book as *The Tormentor* [Charles Scribner's Sons. \$1.50], by Benjamin Swift, can be depended upon to have a certain sale, and it cannot be denied that the author has shown in its composition remarkable ability of a certain kind. But a more unwholesome, offensive, disgusting story we have rarely read.—No one could have written *A Dog of Constantinople* [Dodd, Mead & Co. \$1.50] without understanding dog nature. The effort to clothe the wretched Constantinople cur with the excellences which transfigured Shadow and gave to his demise such pathos also required a vivid imagination. The dog divides interest with the charming Greek girl who is the heroine, and both live in the midst of surroundings strange to the great majority of English readers, but the author, Izora C. Chandler, is evidently familiar with the life of the wonderful Oriental city, both outside of and within some of its homes.

Mr. C. F. Lummis is well known as a writer of magazine articles dealing with life in New Mexico, of which region and its antiquities he has been a careful student. *The King of the Bronchos and Other Stories of New Mexico* [Charles Scribner's Sons. \$1.25] contains more than a dozen of his short stories, which are vivid with local coloring and possess both force and grace from the point of view of the literary critic. They perpetuate in some instances passing conditions which deserve to be recorded.

#### JUVENILE

Rudyard Kipling's latest, *Captains Courageous* [Century Co. \$1.50], a story of the Grand Banks, hardly needs an introduction to our readers, because it has attracted so much attention while coming out in *McClure's Magazine* and has been talked about so much as its publication in volume form drew near. It is a thoroughly studied, graphically written and remarkably faithful account of the life on a Gloucester fishing schooner on the Grand Banks, and it already has done much to extend the reputation of the famous author. It is especially significant as illustrating his remarkable power of mastering, down to its smallest details, a subject with which he had previously had no acquaintance whatever, and in such a way as to delight and instruct the world by his accounts of it. This is a great book for boys and will long retain its popularity.

One or two passages in Joel Chandler Harris's *Aaron in the Wildwood* [Houghton, Mifflin & Co. \$2.00] cause one to suspect that it is a reproduction, but we never have seen it before, and in any case it is a delightful book. One hero is a little crippled lad of lovely character, and another is a runaway slave who is a general benefactor. The animals and wild creatures are personified in a measure, and the great swamp itself is skillfully portrayed as having life. The blending of the real and the unreal is very delicate and effective, and the book is one in which old and young will perceive a profound charm. The illustrations are not up to the level of the text, although some of them are far better than others.—*The King of the Park* [T. Y. Crowell & Co. \$1.25] is another volume by Miss Marshall Saunders. The result of its publication undoubtedly will be a daily procession of boys and girls to the Back Bay Fens, in this city, to see the cats. Although largely a plea for humanity to cats and other animals in the guise of a story, it is more of a character study than either of the author's earlier books, and from either point of view it deserves high praise. Her conception of the little French lad is not only original and picturesque but it is worked out with remarkable skill. It is a very difficult character to portray with self-consistency, but the author has succeeded

finely. The minor characters, the good police sergeant and his wife, also are well drawn, and the book is touching in its simplicity. It is a superior piece of work. The children will read it with shining eyes.

*The Naval Cadet* [Charles Scribner's Sons. \$1.25] is a new and lively story by Dr. Gordon Stables of the royal navy. He always writes a spirited book and one inculcating wholesome manliness. The literary quality is not quite so high here as it might be, but we have no hesitation in commending his productions because they are thoroughly high toned and thoroughly entertaining, besides imparting considerable information worth having.—*A March on London* [Charles Scribner's Sons. \$1.50] is G. A. Henty's latest. It is a history of Wat Tyler's famous insurrection in England in the reign of Richard II. It is a successful historical study and a vigorous narrative. The only adverse criticism which we have to offer is that the slaughter of so many men by seventeen-year-old boys strikes the modern reader as at once needless and ludicrous.—*Derick* [Dodd, Mead & Co. \$1.50], another story by the somewhat prolific author, Barbara Yechton, illustrates well her familiar characteristics—a good understanding of boys and girls, a sympathetic power of describing their actions and feelings, ability to express her conceptions in bright and interesting language, and considerable skill in leaving the reader desirous of more. The book is tastefully bound and illustrated prettily.

*Nan in the City* [Roberts Bros. \$1.25] is a story for girls of perhaps fourteen to sixteen. It is from the pen of Myra S. Hamlin, is a sequel to *Nan at Camp Chicopee*, and describes Nan's winter with certain girl friends. It is a capital combination of good sense and fun arranged temptingly to catch the juvenile attention.—*Rollo at Work and Rollo at Play* [T. Y. Crowell & Co. Each 95 cents] remind us of a childhood too long past, and lead us to wonder whether boys and girls of the present can be induced to read and reread these Rollo books with the devotion which we and our contemporaries used to bestow upon them. That they convey sound information and exalt a high quality of morals is undeniable. Whether they are equally well adapted to hold the attention of the modern boy and girl we are not so sure. Yet, as we turn over their pages, something of the old attraction of Rollo's interest in acquiring useful information and of the oracular gravity with which Jonas imparts it is experienced, and we cannot but believe that the bait, old though it be, still will serve to catch fish.

*The True Story of U. S. Grant, the American Soldier* [Lothrop Pub. Co. \$1.50] has been told afresh by Mr. E. S. Brooks, told truthfully, told with spirit and enthusiasm, told clearly and impressively, and told in pictures as well as in words. Thus told it is certain to be acceptable.

#### POETRY

A dozen or fifteen of Bliss Carman's poems, none of them long, are gathered in *Ballads of Lost Haven* [Lamson, Wolfe & Co. \$1.00]. It is suitably called, also, a Book of the Sea, for the sights and sounds, the winds and tides and the denizens, real or fanciful, of the sea have been the poet's inspiration, and his conceptions have found utterance in nervous and striking verse, often picturesque, sometimes almost weird, always enticing to the ear and mind. Only a true poet could have written it.—*The Victory of Defeat and Other Poems* [Swan, Sonnenschein & Co. London] is by William Hall, and is inspired chiefly by Hebrew themes. The author's conceptions are superior to his power of execution. He offers the reader some fine thoughts and his book is in sympathy with an earnest devotional spirit, but as poetry it can only be praised moderately.

Prof. F. T. Palgrave is the compiler of the second series of the publication known as *The Golden Treasury* [Macmillan Co. \$1.00] gathered from the best songs and lyric poems



in the English language. Selections have been made from nearly forty sources, including some of the less famous yet thoroughly meritorious English poets, and these, by the way, are all English in distinction from American; for instance, Arthur Hugh Clough, Sidney Dobell, Lord Houghton, Gerald Massey, Arthur O'Shaughnessy, Coventry Patmore and others are drawn upon. The type of the book strikes us as rather small, although it is very clear. In other respects it is handsomely issued and must be ranked with the best class of such books.

A tasteful and agreeable little book in prose and verse, compiled by Volney Streamer, is *Voices of Doubt and Trust* [Brentano's. \$1.25]. Its contents deal chiefly with the intellectual and spiritual life, and it is evidently intended for those who cultivate the habit of meditation in a considerable degree. There is a certain order in the themes of the selections and the book is more than ordinarily stimulating. Among the authors of its selections are Matthew Arnold, Phillips Brooks, Browning, Emily Dickinson, Emerson, Holmes, Robert G. Ingersoll, Rudyard Kipling, John Morley, Minot J. Savage, Robert Louis Stevenson and Walt Whitman. It will be observed that this is a miscellaneous company and the book offers a variety, therefore, not only in respect to subjects but also to points of view, which affords additional interest. Although there are some prose selections in the book, it consists so predominantly of poetry that we include it under this head.

## MISCELLANEOUS

Prof. Arlo Bates delivered a course of lectures before the Lowell Institute in this city two years ago. They have been revised and to some extent rewritten, although without essential changes, and now are reproduced in a volume, *Talks on the Study of Literature* [Houghton, Mifflin & Co. \$1.50]. The author is a thorough and conscientious thinker of more than ordinary independence and frankness, and possessed of rare literary sympathy and taste. Experience as an instructor has trained him also to clear and vigorous expression, and his volume deserves the more prompt and interested attention because of the direct and telling manner in which its suggestions are offered. His opinions may or may not be approved, as in the case of what he says about the short story, for example. But his opinion always is of interest, and one finds one's self estimating its weight with more than common zest. He has avoided the error of trying to say too much, and we feel confident that the permanent rank of the book will be among the most authoritative.

Prof. Lorenzo Sears, in his volume on *The Occasional Address* [G. P. Putnam's Sons. \$1.25], has been actuated by the demand upon every man of public importance, not to add many others, for an occasional utterance, brief or elaborate, in public on some anniversary occasion, or a political address, or only a response to a toast after dinner. Common as the impression is that all Americans are able to make a speech at short notice, there are very few in this country or any other where public speaking is common who would not be the better for some of the suggestions of this book. Of course it contains little which has not been said before, but it is so well suited to its object and it outlines and develops its subject with so much aptness and suggestiveness that it will be regarded as successful.

One of the daintiest of the holiday issues of the year thus far has just been issued by Messrs. Little, Brown & Co. It is called *Romance and Reality of the Puritan Coast*. The illustrations are by Edmund H. Garrett, and, although his authorship of the text is nowhere definitely stated, it is occasionally implied that he is responsible for the whole book. At any rate it is written with a graceful facility on a par with the delicate skill of the lifelikeness of its numerous illustrations. It describes a bicycle trip in the Cape Ann

region, and the charms of that famous part of the country, alike natural and historical, are set forth appreciatively, and the pictures reproduce many of them with unusual success. In every way the book is delightful.

## NOTES

— Dr. J. A. Coles, of Newark, N. J., is to give the Free Public Library in that city a life-size bronze bust of Houdin's George Washington.

— Tennyson's Crossing the Bar was written in the poet's eighty-first year. He said of it, "It came in a moment." He requested just before his death that it be put at the end of every edition of his poems.

— The late George M. Pullman gave \$100,000 to the Art Museum in Jackson Park, Chicago, and presented the city with a bronze group of statuary. He also gave thousands of books to the public library in the city of Pullman which he founded.

— Mr. A. T. Quiller-Couch recently offered a prize of a guinea to any one who should guess the author believed by him to have written the best English prose. Andrew Lang was in his mind and nine persons agreed with him. Ruskin had eleven votes, Stevenson twelve, Thomas Hardy thirteen and Walter Pater thirty-one.

— The bills of payment of the crews who discovered America with Columbus have come to light in the Spanish archives. Columbus himself, the admiral, received 1,600 francs a year, the captains of the three large caravels had 960 francs, and the sailors from 120 to 144 francs, according to their grades.

— The separation of the Copyright Bureau from the Congressional Library proper at Washington has produced good results. About 60,000 copyrights are issued annually. The Bureau desires that payment of copyright fees be made by draft, money order or currency sent by registered letter. Personal checks make trouble as the United States Treasury, where deposits of fees have to be made, will not accept private checks.

— It seems to be true that the oldest copies of Shakespeare's plays—the so-called quartos—were printed from stenographic notes taken in the theater. The old English shorthand systems then in vogue were so defective that many of the unintelligibilities of the text doubtless are due to them. Credit for pointing out this fact is due to Dr. Edouard Engel, who suggested its possibility, and to Kurt Dewiseit who has written a series of articles to demonstrate it.

— German booksellers dispose of many volumes by post, which gives the book trade in that country a great advantage. The business is conducted thus:

It is the custom in Germany for booksellers to circulate among the public postal cards of special design, which, being inscribed with the name and address of a would-be purchaser, and with the title of a work, may be mailed for the modest sum of about half a cent. The bookseller upon receipt of this card consigns the book required to the postal authorities, who, for a very small amount, deliver the book, receive its price from the purchaser and forward the money to the bookseller. It is said that for the sum of about two and one-half cents an ordinary volume may be sent from one end of Germany to the other.

## BOOKS OF THE WEEK

*Houghton, Mifflin & Co. Boston.*  
STORIES AND SKETCHES FOR THE YOUNG. By HARRIET BECHER STOWE. pp. 383. \$1.50.  
POEMS NOW FIRST COLLECTED. By E. C. STEDMAN. pp. 210. \$1.50.  
CORRESPONDENCE OF EMERSON AND STERLING. Edited by E. W. EMERSON. pp. 96. \$1.00.  
AN UNWILLING MAID. By JEANIE GOULD LINCOLN. pp. 263. \$1.25.  
INEQUALITY AND PROGRESS. By GEORGE HARRIS. pp. 164. \$1.25.  
THE RUINS AND EXCAVATIONS OF ANCIENT ROME. By RODOLFO LANCIANI. pp. 619. \$4.00.  
KING ARTHUR AND THE TABLE ROUND. From

the Old French of Crestien of Tropes, with Notes by W. W. NEWELL. 2 vols. pp. 230, 268. \$4.00.

*Roberts Bros. Boston.*  
THE YOUNG PURITAN OF OLD HADLEY. By MARY F. W. SMITH. pp. 345. \$1.25.  
HISTORY OF DOGMA. Vol. III. By DR. ADOLPH HARNACK. Translated by NEIL BUCHANAN. pp. 336. \$2.50.

*Lee & Shepard. Boston.*  
PACIFIC SHORES. By OLIVER OPTIC. pp. 392. \$1.25.

*Ginn & Co. Boston.*  
MALDON AND BRUNNANBURH. By G. L. CROW, Ph. D. pp. 47. 65 cents.

*G. P. Putnam's Sons. New York.*  
ASTORIA. By WASHINGTON IRVING. 2 vols. pp. 389, 391. \$6.00.

NIPPUR. Vol. II. By J. P. PETERS, Ph. D., Sc. D., D. D. pp. 420. \$2.50.

IN SEARCH OF A RELIGION. By DENNIS HIRD. pp. 245. \$1.25.

AMERICAN IDEALS AND OTHER ESSAYS. By THEODORE ROOSEVELT. pp. 354. \$1.50.

CHRONICLES OF TARRYTOWN AND SLEEPY HOLLOW. By E. M. BACON. pp. 163. \$1.25.

LITTLE JOURNEYS TO THE HOMES OF FAMOUS WOMEN. pp. 429. \$1.75.

*Macmillan Co. New York.*  
HANDBOOK OF GREEK SCULPTURE. By E. A. GARDNER. pp. 552. \$2.50.

PRACTICAL IDEALISM. By W. D. HYDE. pp. 335. \$1.50.

THE GROWTH OF THE FRENCH NATION. By GEORGE B. ADAMS. pp. 349. \$1.25.

SINGING VERSES FOR CHILDREN. Words by LYDIA A. COONLEY, music by F. W. RHOOT and others. \$2.00.

*Charles Scribner's Sons. New York.*  
A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLES TO THE EPHESIANS AND TO THE COLOSSIANS. By REV. T. K. ABBOTT, B. D., D. Litt. pp. 315. \$2.50.

THE POETRY OF TENNYSON. By HENRY VAN DYKE. pp. 299. \$1.25.

A ROMANCE IN TRANSIT. By FRANCIS LYNDE. pp. 227. 75 cents.

SONG BIRDS AND WATER FOWL. By H. E. PARKHURST. pp. 287. \$1.50.

*Doubleday & McClure. New York.*  
THRO' LATTICE-WINDOWS. By W. J. DAWSON. pp. 384. \$1.25.

WHIP AND SPUR. By COL. GEORGE E. WARING, JR. pp. 245. \$1.00.

TRUE DETECTIVE STORIES FROM THE PINKERTON ARCHIVES. By CLEVELAND MOFFETT. pp. 250. \$1.00.

*Thomas Whittaker. New York.*  
THE MESSAGE AND THE MESSENGERS. By REV. FLEMING JAMES, D. D. pp. 244. \$1.25.

THE FACTS AND THE FAITH. By BEVERLEY E. WARNER, D. D. pp. 243. \$1.25.

*D. Appleton & Co. New York.*  
BIBLIOGRAPHY OF EDUCATION. By WILL S. MONROE. pp. 202. \$2.00.

*Eaton & Mains. New York.*  
THE CHRIST BROTHERHOOD. By L. A. BANKS, D. D. pp. 323. \$1.20.

*Henry Frowde. New York.*  
THE HOLY BIBLE. S. S. Teacher's Edition. \$9.50.

*Baker & Taylor Co. New York.*  
A COLONIAL WITCH. By FRANK S. CHILD. pp. 307. \$1.25.

*W. B. Ketcham. New York.*  
THE RELATIONS OF ART AND MORALITY. By WASHINGTON GLADDEN. pp. 81. 50 cents.

*Longmans, Green & Co. New York.*  
THE PINK FAIRY BOOK. Edited by ANDREW LANG. pp. 360. \$2.00.

*Funk & Wagnalls. New York.*  
THE EPIC OF PAUL. By WILLIAM C. WILKINSON. pp. 722. \$1.50.

*John Wiley & Sons. New York.*  
THE EMPHASIZED NEW TESTAMENT. Arranged by J. B. ROTHERHAM. pp. 272. \$2.00.

*Belford, Middlebrook & Co. New York.*  
JOHN L. STODDARD'S LECTURES. Vol. I. pp. 336.

*James Pott & Co. New York.*  
OUTLINES OF A PHILOSOPHY OF RELIGION. By AUGUSTE SABATIER. pp. 348. \$2.00.

*J. B. Lippincott Co. Philadelphia.*  
THE PRIDE OF THE MERCERS. By C. C. DeLEON. pp. 368. \$1.25.

*A Damsel Errant. By Amélie Rives. pp. 211. 75 cents.*

*H. S. Stone & Co. Chicago.*  
EAT NOT THY HEART. By JULIEN GORDON. pp. 319. \$1.25.

WHAT MAISIE KNEW. By HENRY JAMES. pp. 470. \$1.50.

HAPPINESS. By HORACE FLETCHER. pp. 251. \$1.00.

## PAPER COVERS

*W. A. Wilde & Co. Boston.*  
SUNDAY SCHOOL PICTURES. Issued quarterly. 35 cents.

*Open Court Pub. Co. Chicago.*  
KARMA. By PAUL CARUS.

*Turnbull & Spears. Edinburgh.*  
WHAT DOES CONGREGATIONALISM STAND FOR? By D. W. SIMON, D. D. pp. 20.

*Little, Brown, & Co. Boston.*  
HOW TO KNOW THE SHORE BIRDS. By C. B. CORY. pp. 89.

*Silver, Burdett & Co. Boston.*  
DE QUINCEY'S REVOLT OF THE TARTARS. Edited by A. S. TWOMBLY. pp. 81. 30 cents.

*Arizona Advancement Co. Tucson.*  
TREASURE LAND. pp. 160. 75 cents.

*Massachusetts Prison Association. Boston.*  
CRIME AND CRIMINALS.

*John Youngjohn. Somerville.*  
BIRDS' NESTS. By REV. W. J. DAY.

## MAGAZINES

November. QUIVER.—FRANK LESLIE'S.—ATLANTIC.—WHAT TO EAT.—NINETEENTH CENTURY.—FORTNIGHTLY.—ST. NICHOLAS.—POET LORE.—FALL MALL.—ECONOMICS.—SCRIBNER'S.

## Marriages

The charge for marriage notices is twenty-five cents.

**BASS-BARRY**—In Wollaston, Oct. 27, by Rev. Rufus B. Tobey, assisted by Rev. Samuel Colcord of New York, brother of the bride, George Henry Bass of Wilton, Me., and Mrs. Mary Ella Barry of Wollaston.

**STAPLETON-SALMOND**—In New York city, Oct. 30, by Rev. Dr. C. C. Creegan, assisted by Rev. F. B. Richards, Rev. Robert S. Stapleton of Chicago and Ida M. Salmond of New York. Both Mr. and Mrs. Stapleton are under appointment from the American Board for service in Turkey.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**ALDEN**—In Belchertown, Oct. 21, Sarah C. Alden, aged 74 yrs.

**DOLE**—In Fitchburg, Oct. 25, Elvira M. Clark, widow of Stephen W. Dole, aged 76 yrs., 8 mos.

**FIELD**—In Belfast, Me., Oct. 1, Bohan Prentiss Field, for more than thirty years deacon of the North Church.

**HOWE**—In Enfield, Mrs. Martha T., widow of George W. Howe, of Osceola, Io., aged 67 yrs. "He giveth his beloved sleep."

**PALMER**—In Saratoga, Cal., Oct. 9, Rev. Asa B. Palmer, aged 67 yrs. He became acting pastor at South Weare, N. H., in 1875, and was ordained as an evangelist in 1876. Going to California in 1878, he held pastorates at Saratoga, Reno, Nev., San Juan and Sequel.

**SPAULDING**—In Groton, Oct. 15, Abel Spaulding, aged 94 yrs., 10 mos., 25 dys.

## REV. CHARLES H. BULLARD,

The son of Luther and Hannah Dudley Bullard, was born in Uxbridge, Mass., Feb. 13, 1820. He was graduated from Yale College in 1847, and from the Yale Divinity School in 1851. Called immediately to the Second Congregational Church in Rockville, he was ordained its pastor in 1853, and served it most acceptably until ill-health obliged him to resign in 1857. He removed his family to Hartford, Ct., and was for ten years district secretary of the American Tract Society of Boston, and later second home missionary of the Connecticut Home Missionary Society. In 1872 he became district secretary for Connecticut and western Massachusetts of the American Tract Society of New York, the interests of which society he has served with loyal devotion for the last twenty-five years. His work brought him into a wide and highly-prized acquaintance with the Congregational ministers of this section.

Mr. Bullard was an earnest, able speaker, believing implicitly in the gospel and profuse. A peculiarly sympathetic voice added to the effectiveness of his words.

Though handicapped from early manhood by delicate health, he met each crisis of life with indomitable courage. His inherited Puritan conscience held him unwaveringly to his ideal of right, yet while exacting of himself he was charitable in interpreting the motives of his fellowmen. Sensitive and distrustful of his own ability, he was quick to discern worth in others, and generous in his recognition of it.

Pure in thought as a child, keenly sympathetic and tender, generous to the full extent of his means, with a faith in God which was the mainspring of his life and the inspiration of his friends, his character was still further ripened in the graces of the spirit by weeks of keener suffering, patiently and sweetly borne, until, on Oct. 15, the welcome message came, "Enter thou into the joy of thy Lord."

Mr. Bullard leaves a son and two daughters. His wife—Susan Augusta Spencer—to whom he was married in 1852, passed before him to the heavenly home a little more than a year ago.

## THOMAS DOANE

The earthly career of a noble man was ended when Thomas Doane passed away at West Townsend, Vt., Oct. 22. Although seventy-six years of age, his sturdy frame gave promise of a still longer life, but an insidious heart trouble caused his death, an event for which he was fully prepared, having set in order all his earthly affairs and made his heart ready for the sudden summons. Eminent in his profession of civil engineering, as inventor, railroad expert and builder, he was known in New England and throughout the continent.

It is, however, of the man and the Christian that we would especially speak. Born of good old stock in Orleans on Cape Cod, he ripened not in stature alone but in his soul as his years increased. A man of strong will and mighty purposes, he was fitted to command, and naturally those about him, whether under his authority or his peers, looked to him for leadership. His energy and courageous spirit no difficulty daunted, and with a confidence as true as his nerve was firm he heeded nothing but duty and his Master's word.

He was too conscientious to build his iron roads merely to traverse space in the quickest time, and would resign his place rather than imperil life by imperfect construction. The work he did must be good work or none. His bridges must stand for ages, and his far-sighted skill must build for perpetuity.

He saw the need of Christian education in a new territory. Therefore, when his keen eye ran perfect grades for locomotives in Nebraska, his unerring vision marked the perfect site for a school of learning, with Doane College at Crete, Neb., as the result. To this successful seat of classic study he gave thought, labor and money, making many sacrifices for its welfare, in which his family shared. It is his monument, and though named by others for the founder it stands for the shrewd, benevolent thought of New England for its children in the West.

The Winthrop Church of Charlestown, of which Mr. Doane was a senior deacon for many years, owes much also to his ability and beneficence. The spiritual life, as well as the structural solidity of the church, was his constant study and he never spared himself in contributing to the upbuilding of Christ's kingdom wherever he found himself placed in the providence of God.

With all the rugged strength of his business and in various enterprises, Mr. Doane combined the tenderness of a soul sensitive to all the delicate qualities in domestic life. As husband and father and friend his hospitality was open to all. He made the city his home in Charlestown, where lived Oliver Holden who wrote Coronation, a place which children, clergymen and many people of note came to with pleasure and left with regret.

But now his marked figure, conspicuous in any group, will be sadly missed. Men will ask themselves why they seem to feel his absence, and the answer will be because he made himself felt wherever he was and commanded the respect and attention of all, while those whom his ready aid has so often quietly succored will look in vain for his kindly word and helping hand.

He was connected, as president, with the branch of the Associated Charities in Charlestown, and with many other benevolent institutions. Of the New England Historical and Genealogical Society and the Society of Civil Engineers he was a valued member. It may be said of him as was said by the poet Milnes concerning the men of old:

Great thoughts, great feelings came to them,  
Like instincts, unawares.

## The Congregationalist Services, No. 34

## Forefathers' Day Service

{ The congregation will please observe carefully the directions printed }  
{ In small type between brackets wherever they occur in the Service. }

## ORGAN PRELUDE.

{ At close of organ prelude congregation will rise and remain standing till close of first hymn. }

## DOXOLOGY.

## RESPONSIVE READING. Ps. 90.

MINISTER.—Lord, thou hast been our dwelling place in all generations.

PEOPLE.—Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

HYMN. Sung at the Albany celebration of 22 December, 1820. { Congregation sing, still standing. }

Father supreme of heaven and earth,  
Creative Source of all!

PRAYER. { By the minister. } { Congregation seated and bowing down. }

RESPONSIVE READING. Ps. 18. { Congregation will rise and remain standing until after the singing of the first stanza of the ode. }

MINISTER.—As for God, his way is perfect:

The word of the Lord is tried;

PEOPLE.—He is a shield unto all them that trust in him.

For who is God, save the Lord?

And who is a rock beside our God?

The God that girdeth me with strength,  
And maketh my way perfect.

He maketh my feet like hinds' feet:

And setteth me upon my high places.

He teacheth my hands to war;

So that mine arms do bend a bow of brass.

Thou hast also given me the shield of thy salvation:

And thy right hand hath holden me up,

And thy gentleness hath made me great.

Thou hast enlarged my steps under me,  
And my feet have not slipped.

Thou hast delivered me from the strivings of the people;

Thou hast made me the head of the nations:

A people whom I have not known shall serve me.

The Lord liveth; and blessed be my rock;

And exalted be the God of my salvation:

Even the God that executeth vengeance for me,  
And subdueth peoples under me.

He rescueth me from mine enemies:

Yea, thou liftest me up above them that rise up against me:  
Thou deliverest me from the violent man.

Therefore I will give thanks unto thee, O Lord, among the nations,

And will sing praises unto thy name.

ODE FOR THE 22d OF DECEMBER. Composed for the Anniversary Festival at Plymouth, 1792.

{ Congregation will sing, still standing. }

Sons of renowned sires!  
Join in harmonious choirs.

{ Congregation seated after singing one stanza. }

I. READING. The Pilgrims in Leyden. Decision to Emigrate to America. (From "The Pilgrim Fathers of New England."—Dr. John Brown.)

II. READING. John Robinson's Charge to the People. (From "The Fathers of New England."—Horace Bushnell.)

III. READING. The Parting at Delfthaven. (From William Bradford's "Journal.")

ODE (continued). { Congregation sing, remaining seated. }

From frowning Albion's seat,  
See the famed band retreat.

IV. READING. The Pilgrims' Arrival at Cape Cod. (From William Bradford's "History of the Plymouth Plantation.")

RESPONSIVE READING. Heb. 11: 1, 2; 13-16.

MINISTER.—Now faith is the substance of things hoped for, the evidence of things not seen.



PEOPLE.—For by it the elders obtained a good report.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

PRAYER. [Congregation bowing down.]

MINISTER.—Let us pray.

MINISTER AND PEOPLE IN UNISON:—

We give thee thanks, O Lord, for all thy faithful servants, who, having witnessed in their lives a good confession, have left the light of their good works to shine before the church on earth. Mercifully grant that we, being compassed about with so great a cloud of witnesses, may lay aside every weight, and the sin that doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith; that so, departing this life with the seal of faith, we may attain unto the resurrection of the just, and with them enjoy the glory of thy kingdom made perfect in heaven, through Jesus Christ our Lord. Amen.

HYMN. [Congregation will rise and sing.]

For all the saints who from their labors rest,  
Who thee by faith before the world confessed.

[Congregation seated.]

ADDRESS.

RESPONSIVE READING. Deut. 8: 6-20.

MINISTER.—Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

PEOPLE.—For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

A land of wheat, of barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

And thou say in thy heart, My power and the might of my hand hath gotten me this wealth.

But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

READING. Rudyard Kipling's Recessional Hymn.

HYMN FOR THE 22d OF DECEMBER. Sung at the Forefathers' Celebration of 1893.

[Congregation will rise and sing.]

When o'er the billows heaving deep,  
The fathers of our race.

CLOSING PRAYER AND BENEDICTION. [Congregation seated and bowing down.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 cent each. The Congregationalist Services are issued at regular intervals—a complete service, with music, in each issue. Subscription price (not less than 6 services in 1897-98) 15 cents, which also includes a complete set of the first three series.

\*THE CONGREGATIONALIST SERVICES. \* 1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmastide. 4—New Year. 9—Passiontide. 10—Easter. 14—Memorial Day. 15—Children's Sunday. 16—National. EVENTIDE SERVICES: 5—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of Our God. 11—Homeland. 12—Humility. 13—God in Nature. GENERAL WORSHIP, 17—"Abide with us." 18—"Eternal Light of Light." 19—"I will extol Thee." 20—"God be with us for the night is closing." 2d SERIES, 21-26. 21—"I Am." 22—"I Am the Bread of Life." 23—"I Am the Light of the World." 24—"I Am the Good Shepherd." 25—"I Am the Way, the Truth, the Life." 26—"I Am the Living One." 3d SERIES, 27-33. 27—The Master and His Disciples. 28—Whitsuntide. 29—Simon Peter. 30—James. 31—John. 32—Paul. 33—An Order of Morning Worship. 4th SERIES, 34-36. 34—Forefather's Day (3d Service). 35—Christmas (2d Service). 36—

Address all orders, which MUST be accompanied by cash, to

Services, THE CONGREGATIONALIST, Beacon Street, Boston.

## News from the Churches

### Meetings to Come

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.  
EVANGELICAL ALLIANCE, Bromfield St. Ch., Boston, Nov. 8, 10.30 A. M. Subject, Christian Science and Faith Healing. Speaker, Rev. J. M. Buckley, D. D.  
HAMFDEN ASSOCIATION, Springfield, Nov. 9.  
ESSEX SOUTH BRANCH, W. B. M., Marblehead, Nov. 10.  
ANDOVER AND WOBURN BRANCH, W. B. M., Melrose Highlands, Nov. 11.

### FALL STATE MEETINGS

Additions or changes should be sent in at once.

Alabama, Marion, Wednesday, Nov. 10.  
Connecticut Conf. Bridgeport, Tuesday, Nov. 16.  
Washington, Walla Walla, Tuesday, Nov. 30.

### Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.  
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Dunnean, Ph. D., Field Secretary; Charles F. Wyman, Treasurer Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites numerous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulp supply in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer-meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT ON THIS WEEK'S NEWS

We hardly suppose that the prime object in establishing that infidel colony in Iowa was to provide a feeder for a Congregational church. Yet even so great evil the Lord can turn to good. We wonder whether Voltaire and Paine would be properly grateful to the deacon who is redeeming their names by good works? Queer how the pendulum swings between extremes—from Puritanism, perhaps, to infidelity, then back to the evangelical faith. If the good deacon, however, lets his moderation be known to all men, we trust that the next reaction will be permanently postponed.

It begins to look as if we might have to open a special department of seminary football notes. It is well that our young theologues appreciate the value of the physical and mental training of the game. It may be an unusually good opportunity for them to practice the Golden Rule just as they begin to preach it.

An undenominational mothers' meeting in the Sunflower State, though held in the church, appeals, it seems, to many outsiders. What more natural than that the tie of maternal sympathy should grow into the Christian bond? Kansas also contributes a plan for harvesting home missionary funds.

The "massing" of student helpers, as they call it at Chicago Seminary, at important points is an idea which will be more fully developed at that institution hereafter. May the work meet success in proportion to its larger growth.

A Florida church is now entering upon its annual period of most active life, thus making itself the complement of the mountain and seashore churches at the North, to which the summer months bring fresh stimulus and courage.

Carlyle held that we should expect no greater happiness in life than the consciousness of work accomplished. Some Nebraska churches would say that few achievements bring truer satisfaction than the payment of debts.

A true, earnest servant of the Lord is not without honor among his brethren, even in his own country. The Honors to a Half-Century, as described below, are an evidence of the influence of such faithfulness in such a cause.

A New Hampshire church may find some solace for its sadness at losing its pastor when it is reminded that he goes to a church whose recent sorrow for a like reason was not lighter than its own.

#### HONORS TO A HALF-CENTURY

The 50th anniversary of Hon. F. G. Clark's service as deacon in the First Church of Canterbury, Ct., was celebrated Oct. 21 at his residence, the house in which the famous Prudence Crandall colored school was held over a half-century ago. This term of service is the longest held by any deacon of the church, and his years of directing the Sunday school as its superintendent exceed the length of time attained by any other leader in that department. Besides himself only four other persons are now members of the church who were members when Mr. Clark became deacon. The company of friends who celebrated with the honored deacon was large, and through the pastor, Rev. H. J. Hetrick, presented an expression of esteem and appreciation in the shape of a beautiful gold-headed ebony cane appropriately lettered. To his wife, also, they gave through one of the young women of the church a comfortable easy-chair. An evening of sociability was spent and refreshments were served. Deacon Clark bears his 88 years of age easily and happily, and rejoices in his 66 years of connection with this church.

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AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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W. L. GREENE & CO., Proprietors, Boston

Entered as second-class mail. Composition by Thomas Todd

#### THEOLOGICAL SEMINARIES

##### Andover

A recent reception was given the new men by the Society of Inquiry at the home of Professor Harris. Addresses of welcome were made by Mr. Cressey, the president of the society, and by Dr. Torrey. Professor Churchill read selections from Dickens and Shakespeare, also a story from Dresser.—Mr. Ropes, instructor at the Harvard Divinity School, has given an informal talk on German theological professors.—During Professor Taylor's absence the Junior Class has extra work in Hebrew with Dr. Torrey.—The seminar in church history has begun its meetings with Professor Smyth. Topics are treated by members of the class, followed by a general discussion.—G. H. Wright of Fitchburg, Mass., has been elected president of the Senior Class.

##### Hartford

Professor Jacobus is giving the Seniors a course in the chronology of Paul's life.—Professor Walker recently gave the Seniors a talk on The Origin of the American Board.—At recent general exercises G. W. Fiske and W. C. Prentiss of the Senior Class and C. B. Olds and M. D. Dunning of the Middle Class spoke of their vacation experiences.—The Choral Union has begun its regular Friday evening rehearsals.—Dr. Howe last week made a physical examination of students desiring it.—The Middle Class is studying, under Professor Beardslee, the problem of sin as presented in the Bible.—The Students' Association has elected E. F. Sanderson of the Middle Class vice-president and Mr. Ballou of the Junior Class secretary-treasurer. A plan for a weekly offering for missions on the part of the students was presented and adopted.—The faculty have appointed as their representatives on the home and city missionary committee Professors A. R. Merriam, E. K. Mitchell and Williston Walker.—Dr. Henry Barnard addressed the seminary recently on early experiences and observations in public schools.—Regular meetings of the

Continued on page 667.

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[Special Correspondence.]

GROTON, MASS., Oct. 28, 1897.—A careful builder labors first to secure a solid foundation. No superstructure, however beautiful, is safe without this. So it is in building up health and strength. Nervines and cordials may give temporary relief and produce the semblance of health, but Hood's Sarsaparilla builds upon a solid foundation by purifying, enriching and vitalizing the blood. Read this:

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Continued from page 666.

mission study class have begun.—Messrs. Redfield and Olds have been appointed delegates to the Inter-Seminary Missionary Alliance convention.—Last week the students organized a Conference Society. It is an outgrowth of the Debating Society and its object is to discuss social and political questions and a minister's relations to them.

**Yale**

The Society of Sacred Music and Liturgies has been formed, with J. K. Moore of the Senior Class as president. A series of musical services will be given during the year.—Every Saturday evening a social is to be held in the Lowell Mason Room as a means of promoting more intimate acquaintances among the students.—A new book, A Paraphrase of Romans, by Professor Stevens, will soon be issued.—R. W. Stimson of last year's Senior Class is teaching at Storrs Agricultural College and supplying the college pulpit.—G. B. Cutten, an entering student, is playing on the 'varsity football team, and G. B. Street, a Senior, is coach of the Williams eleven.—Last week Professor Fisher gave an instructive lecture on The Work of the American Board.—The Leonard Bacon Club recently debated the question of the Congregational missionary organizations all being under one board. E. H. Price of the Senior Class has been elected president. The club has engaged for its annual lecture course Drs. G. A. Gordon, H. A. Stimson, J. H. Barrows, Lyman Abbott and Prof. W. N. Clarke of Hamilton Seminary.—The opening address of the bi-weekly series by members of the Senior Class was given on Wednesday of last week by Quincy Blakely on The Moral Problem of the New England Country Town.

**Chicago**

Professor Taylor has assumed the pastorate at the Tabernacle Church, and has the co-operation of about 10 students, besides 20 workers from Chicago Commons.—Professor Paeth has begun a mission over a saloon among the Germans on the West Side, with the co-operation of a German pastor and students.—Mr. W. M. Salter has just delivered an address before the students on The Value of Ethical Culture for Modern Society.—The seminary football team was beaten last week by the team of the Y. M. C. A.

**CONFERENCES AND ASSOCIATIONS**

**MASS.**—Hampden Conference was one of the most interesting and best attended conferences of recent years. It was held with North Church, Springfield, Oct. 19, 20. Reports indicated progress all along the line. An afternoon was given up to the Congregational societies. Drs. A. Z. Conrad and P. S. Moxom gave strong addresses on the Inspirational Church. Another topic of special interest was Law Enforcement. Dr. C. M. Lamson preached the communion sermon.

Suffolk South Conference met in Jamaica Plain, Boston, with the Boylston Church, Oct. 20. Topics were: The Function of the Prayer Meeting; Christian Giving, What It Is and What It Ought To Be; The Man and the Machine.

Essex South Conference met in Manchester in the finely renovated house of worship. The topic The More Abundant Life was in several divisions, ably and practically discussed. Other topics were: Organization, The A. B. C. F. M. Meeting at New Haven.

Worcester Central Conference met with Union Church, Worcester, Oct. 26, with all-day sessions. The themes were: The Work Before Us, Its Vastness and Importance, Co-operation in It, The Work of the American Bible Society. Dr. D. C. Green of Japan and Pres. F. G. Woodworth, D. D., of Tougaloo University spoke on home and foreign missions, respectively. In connection with the conference the German church of Clinton with 51 members, Rev. F. C. F. Scherff, pastor, was organized and received.

The Taunton Conference met in Fall River, Oct. 27. Rev. G. A. Hood of Boston presented the cause of the Church Building Society. The subjects were: Christian Nurture in the Home, in the Sunday School, in the Church; Applied Christianity in Society, in Business and in Politics.

**ME.**—At Hancock County and Penobscot County Conferences the topics were: China Missions; The Maine Missionary Society; The Bible as (1) the Word of God, (2) Molder of Character, (3) Adapted to Man's Needs, (4) How to Use It with Greatest Profit, (5) With Relation to the Young; The Christian Family; Bible Idea of the Family; Family Worship; Religious Instruction and Literature; What Can Ministers and Laymen Do to Advance the Redeemer's Kingdom? The A. M. A. Work; The Work and Conduct of the Prayer Meeting;

Purpose and Method in Gospel Preaching; and Sunday School Work.

Cumberland Conference met in Westbrook, Oct. 27, and discussed The Nature and Object, the Beginning, the Culture and the Destiny of the Christian Life, with the sub-topics Conversion and Growth; The Newer Religious Thinking and Its Influence on the Churches; The New Life, the Spiritual—How to Promote It in Our Churches This Winter; The Family and the Church. The sermon was by Rev. Dr. J. E. Merrill.

**CT.**—The Tolland County Conference, meeting recently at Stafford Springs, expressed profound sorrow with the bereaved family of the late Rev. B. B. Hopkinson, who was to have led the devotions of the meeting.

**N. Y.**—Wyoming Association met in Friendship, Oct. 20, 21. The sermon was by Rev. D. A. Blöse. Topics were: Home Missions, Ministerial Aid, Church Organization, The Prayer Meeting, The Y. P. S. C. E., Sunday School, Church Music and Finances, Christ in Everyday Life, Christian Altruism and the American Board Meeting.

**OHIO.**—Miami Conference met in Springfield, Oct. 19, 20. The services were impressive. The topics were: Ministerial Ethics, Church Ethics, Jesus on Top of the Mountain, Jesus at the Foot of the Mountain, Consecration for Service, The Church in Its Spiritual, Educational, Social and Missionary Work, and Missionary Work in Miami Conference. Rev. A. G. Manville preached.

Cleveland Conference crowded the little country church at Rockport for three sessions Oct. 20. The audience-room had been tastefully redecorated in advance by the Ladies' Society at a cost of about

\$70. The conference pledged easily \$50 to complete its amount of one-third of the Ohio home missionary debt. Discussions of exceptional interest were held upon Religion in Business, in Politics and in Society; The Sabbath; The Altar; and Christian Training in the Home.

**ILL.**—The Southern Association was held in Mound City, Oct. 19-21. Rev. F. V. Moslander preached the opening sermon. Topics were: The Resources of a Church of Christ; The Pastor of a Church, His Spirit and Work; The Officers of a Church, Their Spirit and Duties; The Members of a Church, Their Spirit and Co-operative Work; The Real Condition of the Churches in Southern Illinois; The Place of Southern Collegiate Institute in Southern Illinois; Is There a More Excellent Way of Doing God's Work in this Part of the State? How Can Our Endeavor Societies Be Made More Strengthening to the Churches? Our Prayer Meetings: For What Purpose Are They Held and How May This Be Accomplished? Mission Work of the Women; Our Ladies' Societies, Can They be Better Organized and Do a Larger Work? Sunday School Work.

**MICH.**—Southern and Detroit Associations have met recently and discussed The Mediatorial Work of Christ, Methods in Church Finances, Church Poverty—Its Cause and Cure, What Progress in Temperance Reform, Ministerial Relief, Our College, Higher Christian Education, The Bible in the Sunday School, Improved Methods of Primary Work, A Practical Young People's Club.

**KAN.**—Eastern Association met at Linwood, Oct. 19, 20. Rev. C. H. Fenn preached the opening sermon. Three carefully prepared expositions of Scrip-

Continued on page 668.



**Be thankful** if you haven't a cough or cold in these chill, changeable, fall days. But, if you have either cold or cough, be thankful for

**Ayer's Cherry Pectoral,**

the real remedy for coughs, colds, and lung troubles.

Continued from page 667.

ture, including the book of Ruth and the Ninetieth Psalm, awakened deep interest. The conversational Sunday school period, under Supt. W. L. Sutherland, essays on What Shall We Preach? and Prayer as a Secret of Power, and the woman's missionary hour were among the most interesting exercises. The closing evening was given to home and foreign missions, Hon. J. G. Haskell making a strong speech in favor of State self-support in 1900.

The Western Association met at Russell Sept. 21, 22. The Holy Spirit, The Bible and Missions were the themes. Special topics were: The Work of the Spirit, How May He Get Control of the Christian? and Pentecost Again Possible; The Bible and Modern Research, For the Young, and In the Home; How Best Prepare for Self-Support in Kansas? The theme of the woman's missionary hour was The Work of the Church. Enthusiasm for missions and revivals was a marked feature. The program for the closing evening included addresses on The Work of the C. H. M. S. for Indians in Oklahoma, and The Holy Spirit and Missions.

S. D.—The Central Association held its 16th gathering at Willow Lake and were welcomed to the little edifice, recently beautified by fresh paper and paint, by the hospitable pastor and people. Rev. Julius Stevens was moderator. The meeting was helpful throughout. Rev. Edwin Martin preached earnestly on Present Truth. Earnest papers and addresses were given on The Holy Spirit in the Church, Christian Endeavor in the State, S. S. Reviews, The Responsibility of the Adult Church Members in S. S. Attendance and Work, Duty of Congregationalism to Material Prosperity of South Dakota, Revival and Survival Work, Pastor as Well as Preacher, Systematic Christian Living, Giving, Church and Prayer Meeting Attendance, How to Win and Hold the Interest of Young Men, Long and Short Pastorates.

## CLUBS

MASS.—The Connecticut Valley Club met in South Hadley Falls Oct. 25. The subject, Educational Training in Institutions out of the Ordinary, was discussed by Rev. A. E. Winship of Boston, and then under the topics: The Laurel Park Chautauqua Assembly, by Rev. A. C. Hodges; The Educational Work of the Y. M. C. A., by Supt. L. L. Doggett and Rev. W. E. Waterbury; The Educational Work of the Women's Christian Associations, by Miss M. P. Barnard of Springfield; The Free Public Libraries, by W. I. Fletcher, librarian of Amherst College; The Home Culture Clubs, by Mr. G. W. Cable.

A new club has been organized recently in Springfield, the object being to advance denominational interests in the city rather than in the neighboring country. The membership is limited to 50. Rev. F. L. Goodspeed is president.

MINN.—The Minnesota Club met at Plymouth Church, St. Paul, Oct. 25. The general theme was in harmony with the work of the American Missionary Association. Mr. W. R. Morris (colored) made a strong plea for The Social Future of the South. Mrs. T. H. Lyles (colored) made a stimulating address on The Spirit of John Brown. D. F. Peebles, Esq., spoke on A Southerner's Point of View. Drs. Corwin and Roy also made brief addresses, which were followed by a spirited and profitable discussion.

NEW ENGLAND  
Massachusetts

[For Boston news see page 659.]

CAMBRIDGE.—*Pilgrim.* The morning service last Sunday was conducted by Rev. J. F. Loyer, who also spoke on Sunday School Work in the evening. Next Sunday Rev. Dr. Patrick will occupy the pulpit. The pastor will be back Nov. 14.

BROOKLINE.—*Leyden.* The first three November Sunday evenings will be devoted to the subject, Side Lights on the Life of Jesus. The topics of the sermons by the pastor, Rev. H. G. Hale, will be Side Lights Thrown from the Gospels, from the Epistles, from Sources Outside the Bible. Services are held in Beaconfield Casino.

MALDEN.—*Linden.* The Ladies' Social Circle cleared \$175 at a sale just after having secured a recent collection of \$360.

NEWTON.—*Eliot.* The pastor and his wife welcomed the congregation to the new manse last week on Wednesday. Dr. Webb preached last Sunday for Dr. Davis, who officiated at Dartmouth as college preacher.

HAVERHILL.—*French.* Rev. E. L. Raiche's recital of his Christian experience, at his ordination Oct. 19, was of more than ordinary interest, as it told the story of his conversion to Protestantism, he being at the time in training for the priesthood

Continued on page 670.

**WINTER CRUISE**  
**THE ORIENT**

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Passengers wishing to remain longer in Europe have the privilege of leaving the steamer at Genoa on her second stop there and returning to America by any steamer of the line from Hamburg, Southampton or Cherbourg, up to August 1, 1898.

Another excursion at cheaper rates, and on the plane of personally conducted tours, has been arranged, per steamer "OLYMPIA", to leave Hamburg February 12 and Genoa February 21, 1898. Duration, 54 days.

For further particulars, descriptive pamphlets, rates, etc., address

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**The "Harris" Method of Giving**  
This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in *The Congregationalist* and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.  
For sale at the office of *The Congregationalist*, Boston.



### The Business Outlook

The general trade movement seems to be less active, and some noticeable check to the demand for staple merchandise is observed. In fact, business during the latter half of October, outside of wool and metals, was somewhat disappointing. The most active section of the country seems to be the Northwest. In iron and steel prices hold firm, and the prospects are for an active season at hardening prices.

The cotton manufacturing industry continues unsatisfactory, with prices weak and a heavy stock of goods on hand. Wool is steady and woolsens are firm and in good demand, with higher values predicted. Leather is a little lower, but boots and shoes are moving in pretty fair volume. Wheat has advanced once more to \$1 a bushel, and exports of this cereal continue heavy. Corn has sympathized with the advance in wheat, but with less vigor. Cotton is the lowest and the weakest of the staples, being under six cents per pound.

The lessening activity in trade is beginning to reflect itself in the bank clearings, the total volume of which last week was \$1,191,000,000, a decrease of nine per cent. over the previous week, but fully twenty-two per cent. more than in the last week of October, 1896. The stock market remains narrow, but gives indications of a gradual hardening tendency. It is thought that after elections there will be a smart rally.

### Biographical

#### A VETERAN CONGREGATIONALIST IN ENGLAND

Rev. John Stoughton, D. D., died in London, Oct. 26, at the age of nearly ninety years. He was educated at Highbury and University Colleges in London, and became pastor of the Congregational church at Windsor in 1832, where he served eleven years. In 1843 he was settled with the church at Kensington, where he remained till 1875. He was one of the best known and most influential of the Congregational ministers of the last generation in Great Britain. In 1855 he was appointed Congregational lecturer, and the following year was chosen chairman of the Congregational Union of England and Wales. He was for many years editor of the *Evangelical Magazine*, which was the organ of the Congregational denomination. From 1872 to 1884 he was professor of historical theology and homiletics in New College, London. He wrote a number of ecclesiastical and historical books, those of greatest importance being the six volumes on the History of Religion in England. The esteem in which he was held as a preacher and pastor is indicated by the fact that when he retired from his pastorate in Kensington he received a testimonial of £3,000.

#### REV. J. ELLSWORTH FULLERTON

Mr. Fullerton was a native of Bath, Me., and a graduate of Bowdoin College in the class of 1867. He graduated from Andover Seminary in 1871. He was pastor of churches in Southbridge, Hopkinton and Brighton, also at Laconia, N. H., and at Bellows Falls, Vt., where he died Oct. 27. He was a faithful pastor and an able preacher. He made warm friends among his fellow-students in Andover, who will cherish his memory. His death resulted from an accident. Roused from his sleep by a fire alarm, he started to go down stairs. His foot caught in a rug and he was precipitated to the bottom. He was picked up unconscious, having received severe spinal injuries, which caused his death. He was fifty-three years of age.

#### REV. BENJAMIN B. HOPKINSON

Mr. Hopkinson, for the past two and a half years in charge of the church at Union, Ct., died suddenly, Oct. 14, aged 77 years. He graduated from Yale College in 1846 and from Yale Seminary three years later. He had held pastorates in North Killingly, Salem, Willington and Middle Haddam. Impressive funeral services were held in the church on Sunday, Oct. 17, in which a number of the local clergymen participated.

**WASHINGTON TOURS.**—The first eight-day tour of the season to Washington under the personally conducted tourist system of the Pennsylvania Railroad will leave Boston Thursday, Dec. 2, and will be in Washington upon the opening of Congress. Round trip rate only \$25. For full information apply to D. N. Bell, tourist agent, 205 Washington Street, Boston, or address Geo. W. Boyd, assistant general passenger agent, Philadelphia.

### Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*, except in case of the "1898 Combination," which includes one year's subscription (in advance) to the paper.

1898 (The Century Magazine, \$4.00)	
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nation (The Congregationalist, 3.00)	
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Scribner's Magazine.....	2.60
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
St. Nicholas.....	2.60

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office.

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A FAMOUS MODEL.—Not once in half a dozen years is there to be seen in this city such a feast table as that pictured on another page over the signature of the Paine Furniture Co. When such a remarkable design is offered there are usually a dozen quick claimants for it, and we predict an early sale for the few specimens of this particular table which are now at the Paine warerooms.



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Total Issue of Bonds, \$50,000. In Denominations of \$100.00, \$50.00, \$25.00 per Bond. THESE BONDS ARE OFFERED AT PAR.

ASSETS .....	\$114,150.00
LIABILITIES .....	19,987.41
SURPLUS .....	94,163.19

The Metropolitan Investment Company of New York was organized for the purpose of building and buying first-class houses and building lots at low prices and disposing of same on the installment plan. Its operations are confined to the choice properties of the Metropolitan District—that is, within a radius of forty miles of New York. Property in this district always commands good prices, and good returns are obtained. Twenty-eight houses are now in course of construction, to be sold on easy payments, thus insuring good prices, far in excess of cash prices. The Company has given deeds to over 5,000 pieces of property, and in order to procure capital with which to increase its present prosperous business, and at the same time afford the stockholders and general investing public a chance to participate in the benefits accruing to the Company by becoming bondholders, it has decided to issue \$50,000 in 6% Gold Bonds, secured by the equities in real estate belonging to the Company. There are many ways of investing money with the expectation of a fair return, and the only risk assumed by the investor is as to the genuineness of the security. That in itself is of supreme importance. The bonds of the Metropolitan Investment Company represent what is, in fact, the only absolute security, the only property not subject to fluctuation or deterioration, but always steadily advancing in value, namely, improved Real Estate.

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OF NEW YORK,

OFFICE: NO. 119 BROADWAY.

Eighty-Seventh Semi-Annual Statement, Jan., 1897.

#### SUMMARY OF ASSETS.

Cash in Banks .....	\$306,032.86
Real Estate .....	1,748,857.41
United States Stocks .....	1,497,782.50
State Bonds .....	25,000.00
City Bonds .....	821,974.81
Rail Road Bonds .....	1,624,405.00
Water Bonds .....	83,500.00
Gas Stocks and Bonds .....	115,925.00
Rail Road Stocks .....	2,476,595.00
Bank Stocks .....	311,500.00
Trust Co. Stocks .....	85,150.00
Bonds and Mortgages, being 1st lien on Real Estate .....	423,786.71
Loans on Stocks, payable on demand .....	183,100.00
Premiums uncollected and in hands of Agents .....	602,866.76
Interest due and accrued on 1st January, 1897 .....	55,678.34
	\$10,362,324.59

#### LIABILITIES.

Cash Capital .....	\$3,000,000.00
Reserve Premium Fund .....	4,280,827.00
Reserve for Unpaid Losses and Claims .....	735,128.00
Net Surplus .....	2,346,368.71
	\$10,362,324.59

D. A. HEALD, President. J. H. WASHBURN, Vice-Presidents. E. G. SNOW.

W. L. BIGELOW, T. B. GREENE, Secretaries.

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries. NEW YORK, January 12, 1897.

Continued from page 668.

at a Roman Catholic seminary in Canada. His sincerity and earnestness made an impression upon all. He has been supplying this pulpit for some months while carrying on his studies at Andover.

**LOWELL.**—Eliot commemorated last Sunday the 250th anniversary of John Eliot's coming to Pawtucket to preach to the Indians. This church stands on one of the sites where he used to preach and owes its name to this circumstance.—*First.* At a special meeting the society has voted unanimously to defend the church property against the suit brought by the First Trinitarian Church, and has authorized the treasurer to borrow \$5,000 to secure counsel and to defray the expenses of the suit.

#### Maine

**PORTLAND.**—Fourth is prospering under the wise leadership of Rev. T. A. Smythe. For the first time it is looking forward to self-support. The recent incorporation of the church and the envelope system of raising money have contributed much to the result. The colored people are encouraged and brought together in larger numbers than for many years.

**HOLDEN AND DEDHAM.**—Rev. H. A. Freeman has the assistance of Miss A. E. Switzer in his large field. Miss Anna Farrington, engaged in the South 17 years and about to return, visited her friends here accompanied by her sister, Mrs. Roberts, who went to Micronesia 40 years ago.

**KENNEBUNK.**—The annual meeting showed an encouraging condition—12 received to membership, all but one on confession; church and Sunday school attendance increased, also larger benevolences. Rev. G. A. Lockwood is in the 18th year of his pastorate.

**FORT FAIRFIELD.**—After a vacation of 13 weeks Rev. G. B. Hescok was given a surprise party welcome at the church, where he met about 200 persons. After a social hour there were a musical and literary program and refreshments.

**BIDDEFORD.**—Pavilion has just celebrated its 40th anniversary in the church parlors, which were beautifully decorated. Musical selections and addresses by the pastor, Rev. F. P. Estabrook, and others were given.

**TURNER** has a good interest and the new chapel is progressing well. It will cost over \$1,200. The Sunday school is flourishing. The pastor is Rev. A. Bole.

#### New Hampshire

**NASHUA.**—Pilgrim. The large gathering last Sunday evening at the farewell service of Rev. R. A. Beard, D. D., exceeded any former attendance. The aisles were partially filled with chairs, and the hallways were crowded with standing people for over two hours. The pastors of the city churches spoke words of regret at the termination of the three years' pastorate, and pastor and people expressed mutual sorrow.

**MANCHESTER.**—First has voted to hold nightly preaching services for two weeks in November. It is expected that Rev. C. I. Scofield of Northfield, Mass., will preach one evening each week, and other pastors the rest of the time. On a recent Sunday there were 415 scholars in the Sunday school.

**EAST CONCORD.**—The pastor, Rev. G. E. Dunlap, is invited to continue his services another year. The women have recently sent a box valued at \$80 to a Western missionary, besides a few dollars in money. The parsonage has been lately improved by repairs.

**NEWCASTLE** has repaired its edifice with a new chimney, outside painting and steel ceilings.

The exterior of the meeting house in Derby has been freshly painted.—The 55th annual reunion of the five Concord churches occurred Oct. 28, in Penacook, with a large attendance.—Bradford has met with a great loss in the recent death of Deacon Greeley M. Cressey, at the age of 88.

#### Vermont

**BURLINGTON.**—First. According to their usual custom at this season the pastor, Rev. Edward Hawes, and the deacons and their wives gave a recent reception to the church and congregation.

**NEWFANE.**—The house of worship has just been much improved by interior decorations, new furnaces and new slating of the roof.

**JAMAICA** has assumed the full support of the pastor and is painting the house of worship and building new horse sheds.

Hardwick dedicated its new building Oct. 13.

#### Rhode Island

**CHEPATCHET.**—During the eight weeks' vacation of Rev. F. J. Nash the interior of the meeting house was beautifully renovated and recarpeted.

#### Connecticut

**NORWALK.**—First. Rev. T. K. Noble and wife opened the parsonage for a delightful "housewarming" last week. The residence, the old Cowles mansion, was given to the church at the death of Mr. G. R. Cowles. The interior has been tastefully and handsomely refitted. An entertaining program of music and readings was rendered and refreshments were served. About 400 persons were present. A congratulatory letter from Dr. G. H. Beard of South Norwalk was read.

**NEW BRITAIN.**—First. The church and society met Friday evening to discuss calling a pastor. On the first ballot the church cast 96 votes, all in favor of Rev. R. T. Hall of Greenwich. The action was ratified by the society. Mr. Hall was born in Vermont 53 years ago and was ordained in 1870. He has preached nine years in his native State, six in Ohio, six in Jacksonville, Fla., and five at Greenwich.

**WESTPORT.**—Through the kindness of Mr. M. K. Jesup the old Jesup homestead at Westport, which he gave for a parsonage some years ago, has been newly painted and its grounds greatly improved by grading. The church is using for Sunday evening with great satisfaction *The Congregationalist's* se-

Continued on page 671.

"Made  
on Honor,  
and  
Sold on  
Merit."

## McPHAIL PIANOS

Have been praised by thousands of the leading musicians all over the land for more than half a century, not only for the famous singing quality of tone, but for their general excellence. Send for the finest piano catalogue in America. It is free.

A. M. McPHAIL PIANO CO.,  
786 Washington St., Boston, Mass.

## Fourteen Million

14,000,000 families in the United States; 14,000,000 Singer Sewing Machines have been made and sold, but the machines have found their way all over the world, so there are a few families in this country still without a Singer. Of course, every family should have a Singer, because it is the best sewing machine for family use. Test this assertion by trying the machine. Delivered at your home free for this purpose upon application to any of our offices. Sold on instalments—Old machines taken in exchange.

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OFFICES IN EVERY CITY IN THE WORLD.

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## LARKIN SOAPS

and a "Chautauqua" Antique Oak

## Reclining Easy Chair or Desk

From Factory to Family.



**CASE CONTAINS**  
10 Bars White Woolen Soap. 100 Bars Sweet Home Soap.  
12 Packages Boraxine. 4 Bars Honor Bright Scouring Soap.  
Perfume, Cold Cream, Tooth-Powder, Shaving Soap.  
If changes in contents desired, write.  
The Soaps at retail would cost . . . \$10.00  
Either Premium is worth . . . \$10.00  
Both if at retail . . . \$20.00  
You get the Premium gratis. **Both \$10**



AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

**The Larkin Soap Mfg. Company, Buffalo, N. Y.**

Our offer explained more fully in *The Congregationalist*, Sept. 30 and Oct. 28.  
NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soap and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

## Wilton and Brussels Carpets

We never had so large and  
well selected stock of

### WILTON AND BRUSSELS CARPETS

Colorings and styles adapted  
to the present furnishings.  
We must reduce them in order  
to make room for our altera-  
tions, and are therefore offer-  
ing very low prices.

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AS USED BY

## Dr. Nansen

on his famous Arctic sledge journey.

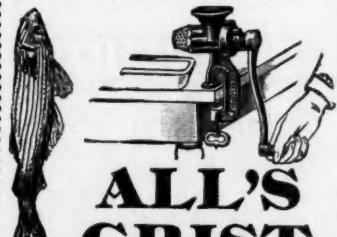
"The result of all this experimenting was that I made up my mind to keep to my woollen clothes, which would give free outlet to the perspiration. Johansen followed my example, and on the upper part of our bodies we each had two Jaeger Undershirts next the skin, etc., etc."—"Farthest North," Vol. II, p. 115

### This Applies to You.

Jaeger Underwear allows the skin to breathe freely, at the same time absorbing its exhalations, leaving the body dry and warm. Gives the greatest warmth with the least weight.

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## ALL'S GRIST

that comes to this MILL.

Fish, fowl, flesh or vegetable for salad, croquettes, patties, meat-cakes, hash, sausage, catsup or chowder quickly chopped with the

## ENTERPRISE NEW MEAT CHOPPER.

In two parts. Easily cleaned. Sold by all hardware dealers. Prices, No. 2, \$1.75; No. 4, \$2.25. Send 4 cents in stamps for "The Enterprising House-keeper," 200 recipes.

THE ENTERPRISE MFG. CO. of PA., Philadelphia.

"The nearest present approach to what a Cooking Apparatus should be." [Judges' report.]

# MAGEE



## RANGES

### Are The Best.

Quick, sure and even bakers, economical with fuel, and are guaranteed to give perfect satisfaction in every particular with proper use. SOLD BY LEADING DEALERS.

MAGEE FURNACE COMPANY, Makers, BOSTON.

Continued from page 670.

ries of services entitled The I Am's of Jesus. Rev. Jabez Backus is pastor.

ANSONIA.—First. For two weeks lately special services have been held, in which the pastor, Rev. W. F. Markwick, has been assisted by Rev. H. W. Pope of New Haven. About 30 persons, some of whom are heads of families, have pledged themselves to the new life. A training class for Christian workers and a Men's Band are being formed.

HARTFORD.—Center. Rev. Dr. G. L. Walker, pastor emeritus, is able to be out on pleasant days in his wheel-chair.—Fourth. A recent reception was given to Rev. K. F. Norris, the assistant pastor, who has just returned from a four months' vacation. Fifty dollars in gold were presented to him on behalf of the church people.

NEW HAVEN.—Grand Avenue. The "People's" course of lectures given last year has been renewed this season, opening Oct. 26 with readings by Marshall P. Wilder.

### MIDDLE STATES

#### New York

BROOKLYN.—Rochester Avenue. The council called for Oct. 26 to consider the resignation of the pastor, Rev. A. F. Newton, D. D., approved of the action of the church in accepting it, and warmly recommended the former pastor to the churches. The resignation was in accordance with an agreement between this people and the Patchen Avenue Church to reunite. The latter was a split from the former three years ago. Under the fostering care of the New York and Brooklyn Church Extension Society a more favorable location has been obtained, and the united church promises well for the future.—East contemplates building a new house on a new location. Rev. J. A. Fisher of Hamilton College was recently called, and accepted on condition that such action be taken, the present location being only a block from the Puritan Church.

SYRACUSE.—South Avenue, Rev. W. F. Ireland, pastor, has been enjoying a week of special services, conducted by Rev. J. W. Norris of Middletown, a classmate of the pastor. The church has been much revived, and there have been some conversions.

#### New Jersey

PASSAIC.—Rev. W. I. Sweet has preached his fifth anniversary sermon. In response to a request for added subscriptions the income of the church was increased \$900. The church has grown in these years in influence and membership, over 100 members having joined.

### THE SOUTH

#### Virginia

FALLS CHURCH.—The council called by this church approved of Rev. J. H. Jenkins's action in not reconsidering his resignation, as he was requested to do by the church, also approved the action of the church in acquiescing in the request of the pastor, and commended him to the fellowship of the churches. The council, however, gave the opinion that the church committee had acted beyond their authority, and the church with undue haste.

#### Florida

MELBOURNE.—This church, though few in numbers, occupies a position of responsibility in view of winter visitors who frequent the place from November to May. It is the only church here that holds regular service every Sunday. Its nearest Congregational sister is Eden, 60 miles south, which has been quite inactive since the great freeze, three years ago, though previously active and full of promise. Rev. E. W. Butler of Melbourne has recently visited it and there is some hope of its resuscitation. Rev. H. M. Tupper and wife, recently of Joy Prairie, Ill., are spending the winter in Melbourne with their daughter, the pastor's wife.

BELLEAIR, recently organized, has the offer of a choice lot overlooking the Gulf of Mexico. Regular services are held.

### THE INTERIOR

#### Ohio

CLEVELAND.—Pilgrim, Trinity and Plymouth open their institutional work for the season auspiciously. Illustrated fine art lectures, by Mr. C. F. Olney of Pilgrim Church in his beautiful art gallery, are open to members of the art classes of the three churches without fees. Pilgrim and Trinity announce popular lecture courses at low prices.—Pilgrim engages as assistant pastor till Jan. 1, 1898, Mr. O. H. Bronson, a graduate of Yale and of Andover Seminary. He began work Oct. 28. Rev. I. W. Metcalf closed his associate pastorate Oct. 31, and removes to Elyria, to be associated in business with his father. The Senior and Intermediate

Continued on page 672.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

Write Macbeth Pittsburgh Pa

## Magic Lantern Money

buys more from us than from any other establishment—in reliable goods, we mean. The quality of our lines cannot be improved. The best materials and highest skill make them.

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The largest Stereopticon outfitters in the world.  
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Tubular Globe Street Lamp  
is equal to the best gas light.  
Will not blow out, smoke, or freeze. Can be set by wick regulator to burn from four to sixteen hours. Is cheap, yet perfect. Burns four hours for one cent.

Buy it of your dealer. He has it, or can get it if you insist. Send for our complete lamp catalogue. Mention this paper.

STEAM GAUGE & LANTERN COMPANY,  
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THE ONE  
UNDER-  
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WHICH  
GIVES THE  
WEARER  
"SOLID  
COMFORT."

Wright's  
Health Underwear

## Save Your Shoes

"Shoe-Saver" makes all shoes wear longer—prevents cracking—send five 2-cent stamps and we will mail you enough for a dozen pairs of shoes. Household Necessity Co., New York City.

Continued from page 671.

C. E. Societies, at their annual banquet last week, welcomed Mr. Bronson and presented Mr. Metcalf with a C. E. pin set with diamonds and rubies. Nearly 100 members were seated at the tables.

SPRINGFIELD.—First. The Men's Club has begun the study of Congregational History as Related to National Life. Papers on the topic will be read at each meeting. Dr. E. A. Steiner, the pastor, is to deliver a series of illustrated lectures on personal observations of countries in Europe.—Lagonda Avenue has been holding evangelistic services, and good results have been realized.

## Illinois

(For Chicago news see page 652.)

SPRINGFIELD.—Plymouth is taking on new life. The congregations are steadily increasing, the prayer meetings are well attended, and the Sunday school is growing in numbers and in efficiency.

OAK LAWN.—Rev. W. B. Simmons of Chicago Seminary closes his work in this place, having served here faithfully one and one-half years.

KANGLEY has completed its new parsonage. There is much distress in this place because of the coal miners' strike.

## Michigan

LUDINGTON.—At a recent communion 25 new members were received, all on confession. The church has greatly prospered under the ministrations of Rev. H. F. Tyler, whose pastorate now covers a period of five years. One hundred and fifteen new members have been received and over \$4,000 expended for church improvements.

CADILLAC.—The second anniversary of the present pastorate brought out the fact that 111 have united with the church in two years, 94 on confession. The C. E. Society has grown from 10 to 75. Rev. N. S. Bradley is pastor.

HOPKINS STATION.—A revival has resulted in 40 conversions and the work continues, and both pastor and church are much encouraged.

## Wisconsin

CLINTON.—The lawyer evangelist, Mr. C. N. Hunt of Minneapolis, has been holding union evangelistic services in this place. His labors are blessed, and large hopes are entertained for a harvest.

FORT ATKINSON has generously invited Mrs. W. W. Rose and family to remain in the parsonage till next July. Friends will supply the pulpit until that time.

The corner stone of the new building at Gay's Mills was laid Oct. 18.—Shopleh has painted and improved its house. Mr. Ralph of Beloit is supply.—New Lisbon enjoys the services of Rev. A. J. Arn after a pastorless year.

THE WEST  
Missouri

THAYER, with other churches in Southern Missouri, had expected much from the development of fruit-growing in the region in bringing an intelligent, stable population. They are greatly disappointed because the syndicates employ cheap and non-resident labor.

Willow Springs, more than two years without a pastor, is doing excellent work under Rev. M. W. Woods.

## Iowa

FARMINGTON.—This church, organized in 1840, rejoiced for more than 20 years in the pastorate of Rev. Harvey Adams, a member of the famous Iowa Band. Later it was in a state of "suspended animation" for about 10 years, but during the last five has been gaining ground until now it has about 70 resident members, united and hopeful, under the care of Rev. A. W. Wiggins. The membership includes a daughter and a granddaughter of the famous Abner Kneeland, who established an infidel colony at a little distance from Farmington. A child of the colony, whose father named him

**TARRANT'S**  
**SELTZER**  
**APERIENT**

**Brings Keen Appetite.**

It strengthens enfeebled stomachs, aids the liver and cures constipation. A foaming, refreshing remedy that brings the appetite that follows sound digestion. . . . Should be used in every home.

Has been prized by physicians for 50 years.  
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Voltaire Paine, is now a Congregational deacon. The meeting house, though built 50 years ago, with its fresh coat of paint inside and out, new wall paper and modernized pulpit, makes a comfortable and attractive meeting place for the large congregations. At Anson, an out-station across the line in Missouri, Mr. Wiggins has just closed a revival meeting which increased the membership by 39.

WEBSTER CITY.—Special revival meetings have been held. They were conducted for some time by Evangelists Smith and Sellars, but since their departure the services are being continued. The interest is sustained and about 25 conversions were reported last week.

Union revival meetings are in progress at Waverly under the leadership of Evangelist F. B. Smith.

## Minnesota

SHERBURN.—The parsonage has been enlarged to double its former size, and the edifice has been renovated. Rev. Robert McCune, the pastor, preaches at Lake Belt, an out-station, where much interest is developing.

GRANITE FALLS.—Evangelist C. B. Fellows has

Continued on page 673.

## If You Lack Energy

## Take Horsford's Acid Phosphate.

It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

**BEWARE OF FRAUD!**

**WEAR BOX CALF SHOES**

**WHICH HAVE THIS KEY RING CHECK ATTACHED**

**ALL OTHERS ARE IMITATIONS.**

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Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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**FACE HUMORS** Falling Hair and Baby Blemishes cured by CUTICURA SOAP.

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**POSITIVELY CURED BY LAVILLE'S LIQUOR OR PILLS.**

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**DROPSY TREATED FREE.** Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail. Dr. H. H. Green's Sons, Specialists, ATLANTA, GA.

## TWO CHRISTIAN ENDEAVOR FACTS.

PLEASE announce in your paper that the dates for the next International Christian Endeavor Convention have been selected. Nashville, Tenn., is the place, and July 6-11, the time. The railroads have not yet agreed upon the railroad rates, but we confidently expect our usual extremely favorable rates.

Also, let all know that *The Golden Rule*, the official representative of Christian Endeavor, edited by the founder, Rev. Francis E. Clark, D. D., has changed its name, and is now *THE CHRISTIAN ENDEAVOR WORLD*, published, as heretofore, at 646 Washington Street, Boston, Mass.

Trial-trip subscriptions to new subscribers will be accepted at twenty-five cents for three months.

*John Willis Baer.*

646 Washington Street,  
Boston, Mass., Nov. 1, 1897.

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**16,600 francs at Paris**

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.



Continued from page 672.

been preaching here for two months, with increase in congregation and the prospect of securing a pastor soon. The membership has been depleted by removals.

Kansas

LEAVENWORTH.—First. The Y. P. S. C. E. is active in general church work. Under its auspices a kindergarten will be established to take charge of small children while their mothers attend service. Experienced kindergartners have been secured.

HAVEN allows no debt for current expenses. The members and friends engaged heartily in a Harvest Home festival for home missions in October, contributing produce and other articles, which were sold for the benefit of the C. H. M. S.

TWELVE MILE.—During the last six months this rural church has contributed \$38 to three of the benevolent societies, sent \$30 worth of corn to the sufferers in India, canceled an old debt of \$50 and paid its pastor's salary in full.

Fowler has exchanged its parsonage for a bank building, which is being fitted up for a permanent house of worship.—Brookville has received 17 new members within the last six months.—Lenora has just become self-supporting, and pays its pastor in full on the first day of every month.—Evangelist Veazie closed a successful series of meetings at Chapman, Oct. 17, and began services at Severy the 21st.—Longton has thoroughly repaired its house of worship, making it one of the most attractive buildings in the town.

Nebraska

OMAHA.—Plymouth held a jubilee over the release from a burdensome debt Oct. 22. When Rev. H. S. MacAyeal took charge, about two years ago, it seemed indeed a forlorn hope. The debt had reached nearly \$10,000. It seemed impossible to raise the money before the foreclosure of the mortgage. Application was made to the C. C. B. S. without encouragement. When the Stickney bequest was received, however, the society offered a loan of \$5,000 if the balance could be raised. Then, with heroic effort and sacrifice, the amount was secured, and the building was freed except from the loan. The meeting was held in the renovated audience-room, which has been newly frescoed. The pastor pointed to future spiritual attainment. Deacon W. H. Lawton told of the struggles of 10 years. Supt. H. M. Bross spoke of the aid given by the C. H. M. S. The Ladies' Aid Society, which has raised \$600 per year toward the interest on the debt, pledged its help for the future. Other addresses were followed by greetings from neighboring pastors. Afterward refreshments were served. This church is in one of the best resident portions of Omaha. The Monday following the meeting the pastor left for a short vacation in Colorado.

KEARNEY celebrated pleasantly its 25th anniversary Oct. 17, 18. The pastor, Rev. J. P. Burling, had made careful preparation. Rev. John Askin, D. D., pastor here for eight years, preached Sunday. The banquet, Monday evening, in the City Hall was largely attended. Besides the toasts, The First Congregational Church of Kearney, We're Out of Debt, May We Keep Out, neighboring pastors brought warm words of greeting.

South Dakota

LEAD.—Members are assisting in the Chinese mission work recently begun in the city. The mission in Deadwood numbers about 40 pupils.

Rev. J. B. Long has been assisting Pastor Radford of Custer in special meetings at Hot Springs.—Rapid City has secured the services of Evangelist Norris and began special services Oct. 24.

Montana

MISSOULA.—Mr. A. G. McGregor, a young evangelist recently from Scotland, has been spending a month with Rev. O. C. Clark, working in his different fields with excellent results. He was accompanied by two earnest young workers from Mr. Moody's school in Chicago.

PACIFIC COAST  
California

LOS ANGELES.—First. Rev. W. F. Day, D. D., the pastor, was greeted enthusiastically on his return from vacation, Oct. 17, by a crowded house. At the twilight communion 14 persons were received to fellowship. Over 300 have been added to this church during the present pastorate.

Washington

SEATTLE.—Taylor, Rev. G. H. Lee, pastor, observed its 10th anniversary in October. Only one member of the original six is now a resident, but two others are not far distant and anticipate a return. Exactly 200 persons have united during these ten years, of which 108 remain. The unsettled character of some parts of our coast cities is indicated by the fact that, while the Sunday school has never had a larger enrollment than now, 250, yet over 2,500 different persons have been connected with it at various times, of whom nine-tenths were children and youth.

OTHER CHRISTIAN WORK

The Episcopalians of Connecticut last week celebrated the centenary of the dedication of Bishop Jarvis.—Rev. Chauncey W. Brewster was consecrated as bishop coadjutor to Bishop Williams.

POND'S EXTRACT for pain. Constant cures recommend it. Beware of imitations for dealers' profit.

DISEASES often lurk in the blood before they openly manifest themselves. Therefore keep the blood pure with Hood's Sarsaparilla.

WASHINGTON EXCURSIONS.—Royal Blue Line personally conducted nine-day tour leaves Tuesday, Nov. 16. Three and one-half days in Washington at Riggs House (including trip to Mount Vernon), one day at Old Point Comfort, four hours at Philadelphia and a day in New York at the Broadway Central Hotel, with privilege of longer stay if desired. Thirty dollars covers every expense. Christmas holiday tour, Dec. 28, to Washington, Mount Vernon, Philadelphia and New York. Nine days, \$27. Tours to Washington, Florida and California in January, February, March, April and May. Send for illustrated itinerary to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

NO WASTE OF WORDS.

Evidence Which is Right to the Point and Reliable.

Judge Frank Ives of District Court of Crookston, Minn., says: For some time I have used Stuart's Dyspepsia Tablets with seeming great benefit. With few exceptions I have not been so free from indigestion in twenty-five years.

George W. Roosevelt, U. S. Consul to Brussels, Belgium: Stuart's Dyspepsia Tablets, safe, pleasant to take, convenient to carry, give keen appetite, perfect digestion.

Mr. W. D. Tomlin, Mechanical Engineer, Duluth, Minn.: One box of Stuart's Dyspepsia Tablets has done its work and I am again gaining flesh and strength.

O. E. Ransom, Hustonville, Ky.: I was distressed and annoyed for two years with throwing up food, often two or three times a day; had no certainty of retaining a meal if I ate one. Four boxes of the tablets from my druggist have fully cured me. I find them pleasant to take, convenient to carry.

Rev. G. D. Brown, Mondovi, Wis.: The effect of Stuart's Dyspepsia Tablets is simply marvelous; a quite hearty dinner of broiled beefsteak causes no distress since I began their use.

Over six thousand people in the State of Michigan alone in 1894 were cured of stomach troubles by Stuart's Dyspepsia Tablets.

Full sized package may be found at all druggists at 50 cents.

Send for little book on stomach diseases, mailed free by Stuart Co., Marshall, Mich.

**Enameline**



**The Modern STOVE POLISH.**

**DUSTLESS, ODORLESS, BRILLIANT, LABOR SAVING.**

Try it on your Cycle Chain.

**J. L. PRESCOTT & CO., New York.**

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**VICI Leather Dressing**

is prepared in the largest leather factory in the world by the makers of Vici Kid—the most noted leather in the world. It gives a shoe a bright and lasting lustre, makes it soft and pliable, keeps it from cracking in wet and dry weather. The constant use of Vici Dressing means a saving in shoe leather which the student of economy can't overlook. Ask the dealer for it. An illustrated book, telling how to care for shoes and increase their wear, mailed free.

**ROBERT H. FOERSTER, Philadelphia, Pa.**

"Silver Plate that Wears."

On spoons, knives, forks, etc., the identifying mark of the best wearing plated ware is



**"1847 Rogers Bros."**

For fifty years the standard of silver plate excellence. On tea sets and larger articles, look for this mark.

Manufactured only by MERIDEN BRITANNIA COMPANY, Meriden, Conn.; 208 5th Ave., N. Y. City. For sale by leading dealers everywhere.

**THE DAMON  
SAFE AND IRON WORKS CO.**

110 Sudbury Street, Boston.

MANUFACTURERS OF

**FIRE AND BURGLAR-PROOF**

**HOUSE, CHURCH, OFFICE and BANK** } **SAFES**

Factory: First Street, Cambridge, Mass.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

## CONSUMPTION.

**What It Is—How It Arises—And How It Is Now Treated with Success.**

(Extracts from Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.)

Following the various forms of catarrhal and bronchial disease which I have described, we come next to that lamentable complaint known to everybody under the name consumption. It is greatly dreaded by the people because not understood. By physicians it has for centuries been worse treated than any other affliction in the long catalogue of human diseases.

Formerly all medical schools taught and physicians believed consumption to be a disease of the blood and general system. This false pathology and the false and fatal treatment which they based upon it sacrificed millions of precious lives. Now it is universally conceded by the profession that the old theory was utterly untrue and untenable.

Forty-five years ago (1851) I first discovered consumption to be a local disease of the lungs. In 1852 I published a book on it, giving my researches and the grounds for my belief. In 1855 I contributed a series of articles to the *Specialist and Journal of Diseases of the Chest*, of which I was then editor, contending that the local theory was the only true doctrine of the disease, and the local treatment the only one that opened up any promise of its cure.

Had my views been then received and my discoveries accepted by the profession, as they should have been, all the sufferings and premature deaths by consumption since caused by false doctrine, heresy and empiricism might have been averted.

Unfortunately for science and humanity, physicians, as did the Israelites of old, rejected the truth, and for forty years continued to flounder in the wilderness of error—from 1851 to 1891. Like Ephraim, they were wedded to their idols and remained steadfast to their delusions.

In 1891 all this was happily changed for the better. The theory taught by me in 1851 was proved and accepted by the leading teachers and authorities of medicine throughout the civilized world as the "only true" doctrine of the disease, and since then has been taught in all medical colleges and incorporated into all text-books for the instruction of students of medicine.

Thus, after centuries of opposition and denial, the local nature and germ origin of consumption is recognized and becomes the established doctrine of medical science. It is now conceded that no consumption can arise without the tubercle bacillus, a poisonous germ of the air, gets into the lungs to produce it.

As the germs that cause consumption first act locally upon the lungs, and the disease which they produce has its seat in the lungs, it follows that it is always a local germ disease of that organ. It is an axiom of medical science that local diseases require local treatment for their cure, and all past clinical experience teaches that no germ disease was ever yet cured without specific germicides applied directly to the germ-infected parts.

To cure any bronchial or lung disease local treatment must be applied, and this can only be done by introducing medicated air, gas or vapor into the air tubes and cells by inhalation.

To effect the cure of consumption we must kill and expel the germs and heal the ravages they have inflicted in the lungs. The air must therefore carry germicidal antiseptics and healing remedies to act directly on the germs and seat of the disease, or no cure will result. When properly administered this treatment always arrests the lung disease. If it be deeply rooted, the progress may not always be rapid, but the cure of consumption under it is as certain as is the cure of other serious maladies by proper treatment.

I some years ago discovered, and am now using with great success, germicidal inhalants under which no form of germ life can live. They are introduced by instruments, which mediate the air the patient breathes. Asthma, bronchitis, chronic pneumonia and consumption are arrested, broken up and radically cured by them.

(To be continued.)

[Signed] ROBERT HUNTER, M. D.,  
117 West 45th St., New York.

Nov. 4.

NOTE.—Readers of *The Congregationalist* who are interested will receive a copy of Dr. Hunter's book free by applying to him as above.



**PARKER'S HAIR BALM**  
Cleanses and beautifies the hair.  
Promotes a luxuriant growth.  
Never fails to restore gray hair to its youthful color.  
Cures scalp diseases & hair falling.  
30c, and \$1.00 at Druggists.

## Weekly Register

Calls

BURR, Wm. N., Ventura, Cal., to S. Riverside, Corona, P. O. Accepts.  
CADWALADR, Morris J., Racine, Wis., accepts call to Welsh Ch., Spring Water.  
CLARK, Chas. W., West Ch., Taunton, Mass., accepts call to Ward Hill, Bradford.  
DANFORTH, Wm. E., Presb. Ch., Marengo, Ill., to Washington Park Ch., Chicago.  
DUNLAP, Geo. H., to remain another year at E. Concord, N. H.  
EVANS, John C. C., recently of Ward Hill, Bradford, Mass., to Wallingford, Vt.  
FAY, Walcott, formerly of Westboro, Mass., to Nantucket for one year.  
FERGUSON, Frank A., Eastern secretary of Education Society, to the presidency of Pomona College, Claremont, Cal.  
GOSHEN, Elmer I., Chicago Sem., to Plano, Ill.  
GRAY, Thos., Chicago Sem., to Goodland, Kan., for a year. Accepts.  
GREENLEES, Chas. A., Lamar, Mo., to Green Ridge. Accepts.  
GUSTIN, Byron F., Andover Sem., to Guildhall, Vt., for six months. Accepts.  
HALL, Russell T., Second Ch., Greenwich, Ct., to First Ch., New Britain.  
HARRISON, Chas. S., recently of Weeping Water, Neb., to become financial agent of Oklahoma College. Accepts.  
HENSCHAW, Geo., Sharon, Pa., to W. Andover, O.  
KIMBALL, John H., to Stoughton, Wis. Has begun work.  
LADD, Henry M., Gen. Man. Ohio Anti-Saloon League, Cleveland, to succeed at Ravenna, for six months. Accepts, with residence unchanged.  
MILLER, Sam'l A., recently of Eldon, Io., to Anna, Ill. Accepts.  
PATTEN, Arthur B., formerly of First Ch., Everett, Mass., accepts call to S. Hadley.  
REAM, Wm. T., recently of Plano, Ill., accepts call to Cumberland, Wis.  
SAUBERMAN, Wm. E., recently of Wayne, Io., to Cincinnati and Belknap. Accepts.  
SLADE, William, formerly of Williamstown, Mass., to East Hampton, Ct., for one year. Accepts.  
STORM, Julius E., Springfield, Neb., to Long Pine. Accepts.  
TAYLOR, Chas. B., recently of Fontanelle, Io., to Mitchellville. Accepts.  
WILLIAMS, Mark W., to remain at Bruce and Apollo, Wis., another year.

### Ordinations and Installations

BARTLETT, Ernest M., o. and i. Rockdale Ch., Northbridge, Mass., Oct. 19. Sermon, Prof. J. W. Churchill, D. D.; other parts, Rev. Messrs. E. C. Moore, D. D., J. E. Thurston, G. F. Eastman, B. A. Robie, H. A. Blake, W. T. Holmes.  
DEGROFF, Chas. F., o. Plankinton, S. D., Oct. 27. Sermon, Supt. W. H. Thrall; other parts, Rev. Messrs. R. V. Burleigh and James Davies.  
DRAKE, Frank E., o. Pigeon Cove, Mass., Oct. 26. LORD, Albert J., o. and i. Second Ch., Hartford, Vt., Oct. 19. Sermon, Pres. W. J. Tucker, D. D.; other parts, Rev. Messrs. M. D. Blabbe, W. R. Campbell, W. F. Stearns, W. H. Mousley.  
MERRILL, Geo. A., o. New Sharon, Me., Oct. 26. Sermon, Rev. H. W. Kimball; other parts, Rev. Messrs. J. A. Jones, F. A. Sanborn, W. B. Kenniston, E. D. Diabro, E. R. Smith, J. S. Gregory.  
SHORT, Wm. H., o. p. Spring Valley, Wis., Oct. 22. Sermon, Rev. J. W. White; other parts, Rev. Messrs. D. B. Anderson, J. A. Eakin, H. W. Carter.  
TUTHILL, Wm. W., o. and i. Kensington, Ct., Oct. 25. Sermon, Prof. M. W. Jacobus, D. D.; ordination prayer, Prof. A. R. Merriam.  
REID, Matthew D., o. p. Dawson, N. D., Oct. 28. Sermon, Rev. E. E. Kenney; other parts, Rev. Messrs. E. H. Stickney, W. H. Gimblett, J. S. Beebe.  
WINTER, Paul, o. p. South Shore, S. D., Oct. 18. Sermon and prayer, Supt. W. H. Thrall; other parts, Rev. Messrs. H. T. Williams and Thos. Thompson.

### Resignations

GOODWIN, Edward P., First Ch., Chicago.  
HAWLEY, John P., New Hartford, Ct.  
JOHNSTON, Wm. G., Newell, Io., to take effect Jan. 1.  
MCKENNEY, Jas. E., Burwell, Neb.  
MOSLANDER, Frank V., Sandoval, Ill., to take effect Jan. 1.  
PHILBROOK, Nathan P., Sanborn, N. H., after a pastorate of nearly seven years and 47 years in the ministry.  
ROBINSON, Edward A., Wollaston, Mass.  
WILLIAMS, Thos. F., Winslow, Me.

### Dismissions

BEARD, Reuben A., Pilgrim Ch., Nashua, N. H., Oct. 27.  
FINKE, Elisha S., Walstead, Vt., to take effect Dec. 1.  
NEWTON, Albert F., Rochester Ave. Ch., Brooklyn, N. Y., Oct. 26.  
PRATT, Dwight M., Williston Ch., Portland, Me., Oct. 21.

### Churches Organized

CLINTON, Mass., German, org. and rec., 26 Oct., 5 members.

### Miscellaneous

ADAMS, Geo. C., teaches the International S. S. Lessons at Y. M. C. A. Hall, San Francisco, Saturday noons.  
CHEW, Jas., recently of Thayer, Mo., is supplying at Republic and Nichols.  
DOE, Franklin B., secretary of Ripon College, will supply at Hartford, Wis., until a permanent pastor is secured.  
EVELAND, Sam'l, has been absent from Alnsworth, Neb., on his wedding trip, during which the pulpit was supplied by Prof. J. A. Doremus of Gates College.  
FLAITH, Fred., has returned after a year in France, the Isle of Wight, and his native England. He found here great and encouraging changes.  
FURNESS, Geo. A., was recently approbated to preach for one year by Windham County Association at Brattleboro, Vt. He is serving at S. Wardsboro.  
HUBBELL, Dr. Wm. B., formerly pastor of the Franklin St. Ch., Somerville, Mass., and in recent years of the North Presb. Ch., Buffalo, N. Y., will reside in Boston during the winter at the Bellevue Hotel. He is open to engagements for pulpits.  
LATHE, Herbert W., of Pasadena, Cal., has been awarded first prize for a communion sermon by the *Homiletic Review*.  
MCKINNON, Norman, and his bride, have been tendered a wedding trip by their people of Foxcroft, Me., at the residence of a parishioner.  
NEWCOMB, Aaron S., recently resigned at Ithaca, Wis., has removed to Janesville, where he will engage in the sale of religious literature.  
NOURSE, Robt., the well-known lecturer, offers to give his lecture, *Why I Am Not an Infidel*, where he can conveniently do so in connection with his other engagements, without compensation except traveling and local expenses and entertainment. His address is West Fall Church, Fairfax County, Va.  
SARGENT, Clarence S., and wife, were given a pleasant and well-attended reception in the parlors of Central Ch., St. Louis, Oct. 14.  
VAUGHN, Howard R., has recently been presented with a fur coat, mittens and robe from members of his congregation in Wheaton, Wis.

## THE FATAL STEP

The One that Carries a Person Over the Line of Health.

Dr. Greene's Nervura, the Remedy for the Afflicted.

If you are Suffering, take it and Regain Health.

It is human to err and by our own imprudence we bring on ourselves afflictions that cause us great distress. Nervous diseases caused by excesses are very common to-day. These afflictions are stealthy in their approach. The beginning of that palpitation of the heart, that distress after eating

is not noticed, out in a short time you realize that you have



expended more vitality than your condition could afford. You have sleepless nights, and when you do sleep, frightful dreams. You have great sensations of fear as the course of the devitalization proceeds. You are in misery most of the time. The eternal law of retaliation is working upon you. When you realize that you have passed beyond the limit of the strength that Nature has given you, when you have a pale face, a dim eye, weak nerves, a languid step, shortness of breath, sudden accelerated action of the heart, you know that you need skillful treatment for your restoration to health and strength.

In fact you are in a condition when you need an effective tonic, a blood purifier and nerve strengthener and you will find the best in Dr. Greene's Nervura, the great blood and nerve remedy of the age, made from a regular physician's prescription and endorsed by high medical authority. This is the best remedy in the world for one in a devitalized condition.

Dr. Greene, 34 Temple Place, Boston, Mass., has cured many cases similar to yours.

This eminent tinguish-  
made  
and dis-  
which  
nerve blood cases are the



study. When you are in the condition described, when anguish and pain have seized you and despair is at your heart, and you think that life is ended, then consult Dr. Greene.

You can consult him free, personally or by letter. His great skill, his vast experience, his intelligence and philanthropy are within your reach. See him or write to him and get back your health.



## Thanksgiving Day

President McKinley's first call upon the people to observe Thanksgiving Day reads thus:

In remembrance of God's goodness to us during the past year, which has been so abundant, "Let us offer unto him our thanksgiving and pay our vows unto the Most High." Under his watchful providence industry has prospered, the conditions of labor have been improved, the rewards of the husbandman have been increased and the comforts of our homes multiplied. His mighty hand has preserved peace and protected the nation. Respect for law and order has been strengthened, love of free institutions cherished, and all sections of our beloved country brought into closer bonds of fraternal regard and generous co-operation.

For these great benefits it is our duty to praise the Lord in a spirit of humility and gratitude, and to offer up to him our most earnest supplications. That we may acknowledge our obligation as a people to him who has so graciously granted us the blessings of free government and material prosperity, I, William McKinley, President of the United States, do hereby designate and set apart Thursday, the twenty-fifth day of November, for national thanksgiving and prayer, which all of the people are invited to observe with appropriate religious services in their respective places of worship. On this day of rejoicing and domestic reunion let our prayers ascend to the Giver of every good and perfect gift for the continuance of his love and favor to us, that our hearts may be filled with charity and good will, and that we may be ever worthy of his beneficent concern.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-ninth day of October, in the year of our Lord one thousand eight hundred and ninety-seven, and of the independence of the United States the one hundred and twenty-second.

By the President, WILLIAM MCKINLEY.  
JOHN SHERMAN,  
Secretary of State.

## Education

— Middlebury College has received a gift of \$50,000 for a library building.

— The chapel in the new Mary Lyon Hall at Mt. Holyoke College is to be provided with a large pipe organ, the gift of Mr. and Mrs. William Whiting of Holyoke. Mr. Whiting is a trustee of the college and is greatly interested in its rebuilding.

— The Sheffield Scientific School of Yale University celebrated its semi-centennial last week. Eminent alumni made addresses. In 1852 the school graduated a class of seven; last year it graduated a class of 254. It now has a plant of five splendid buildings and 584 students.

— President Gilman of Johns Hopkins sets forth in the November *Century* a plan whereby, with the Smithsonian Institution as a nucleus, a university may develop at Washington, D. C., "with less friction, less expense, less peril, and with the prospect of more permanent and widespread advantages to the country, than by a dozen denominational seminaries or one colossal University of the United States."

— The will of Deacon Thomas Doane, late of Charlestown, provides that his relatives shall have the use of his property, but that after his youngest grandchild shall have reached the age of twenty-one his entire estate, which is supposed to be worth \$150,000 or more, shall be given to Doane College, Crete, Neb. The debt of the West to the East is suggested by the fact that two of the best colleges beyond the Mississippi bear the names and have inherited large portions of the wealth of two men who were for many years members of the same church, the Winthrop of Charlestown, Mass. These colleges are Doane in Nebraska and Carleton in Minnesota.

— The Institute of Technology, Boston, again has a president to take the place of Gen. Francis A. Walker. It is not strange that his mantle should fall on Prof. J. M. Crafts, who has been acting president since the death of General Walker. Professor Crafts is a native of Boston, fifty-eight years of age, and a graduate of the Lawrence Scientific School connected with Harvard University. He has studied several years in Germany and France, and has labored with distinguished success in laboratories of Europe and America. He was for two years at the head of the chemical department of the Institute of Technology, from 1869 to 1871, and for the last five years he has been professor of organic chemistry.

Ask your  
Druggist  
for a generous  
10 CENT  
TRIAL SIZE

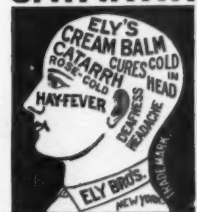
## ELY'S CREAM BALM

contains no cocaine,  
mercury or any other in-  
jurious drug.

It opens and cleans the  
Nasal Passages, Allays  
Pain and Inflammation,  
Heals and Protects the  
Membrane.

Restores the senses of Taste and Smell. Is quickly  
absorbed. Gives relief at once. 50 cts. at Druggists  
or by mail; Trial Size 10c. at Druggists or by mail.  
ELY BROTHERS, 56 Warren St., New York.

## CATARRH

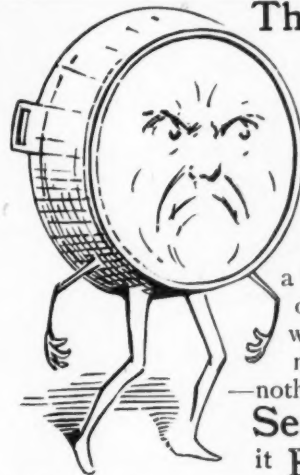


## COLD IN HEAD

## That terrible wash-tub!

This is the way it looks to the women who do their washing in the old-fashioned way. They dread it—and no wonder. All because they won't use **Pearline**. Use **Pearline**—use it just as directed—soak, boil and rinse the clothes—and the wash-tub won't be a bugbear. You won't have to be over it enough for that. No hard work—no inhaling of fetid steam—no wearing rubbing—no torn clothes—nothing but economy.

**Send it Back** Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as **Pearline**." IT'S FALSE—**Pearline** is never peddled, and if your grocer



sends you something in place of **Pearline**, be honest—send it back.

## A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed.



That is why every mother ought to have at her elbow a bottle of ::::

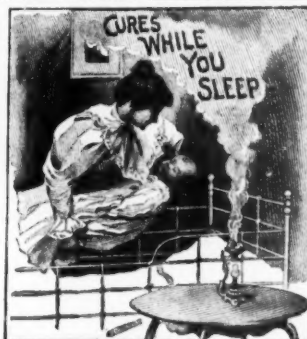
## Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It cures, remember.

Large Bottles, 75c.  
Small Bottles, 35c.  
Trial Size, 10c.  
At all good drug stores.

Made only by F. W. KINSMAN & CO.,  
Wholesale and Retail Druggists,  
6th Av., cor. 39th St. and 4th Av., cor. 25th St., N. Y.



## Vapo-Cresolene

FOR  
Whooping Cough, Croup, Colds,  
Coughs, Asthma, Catarrh.

Items from physicians' statements in our Descriptive Booklet. Send for it.

"Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have instructed every family under my direction to secure one." "It is of great value in Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists.

VAPO-CRESOLENE CO., 69 Wall St., New York.  
Schieffelin & Co., New York, U.S. Agents.



A clean nation has ever been a strong nation ; Fortify with **SAPOLIO.**

CLEANS SCOURS POLISHES

**U.S. SE**

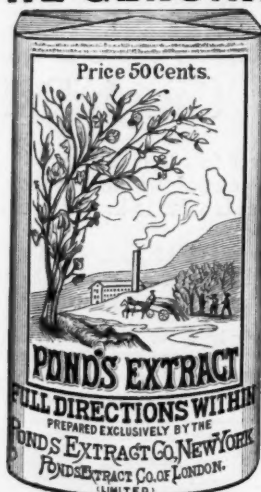
**SAPOLIO**



Those who think that imported soaps must be the best, do not know that the materials for Ivory Soap are the finest to be found anywhere. The vegetable oil of which Ivory Soap is made is imported, almost in ship loads, from the other side of the world.

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**BUY  
THE GENUINE!**



**ONLY SOLD IN BOTTLES.**

**CURES**  
Inflammations, Hemorrhages,  
Catarrh (all forms), Piles.

"A Perfect Type of the Highest Order of Excellence  
in Manufacture."

**Walter Baker & Co's**

**Breakfast**

**Cocoa**



**Absolutely Pure.  
Delicious.  
Nutritious.**

**Costs Less Than One Cent a Cup.**

Be sure that you get the genuine article,  
made at DORCHESTER, MASS., by

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